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MORE HAWAIIAN FOLK TALES



R. J. BAKER PHOTO.

HAWAIIAN WOMAN AT MAT WEAVING

MORE HAWAIIAN FOLK TALES

A COLLECTION OF
NATIVE LEGENDS AND TRADITIONS

COMPILED BY
THOMAS G. THRUM

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Editor Fornander Collection *Hawaiian Folk-lore*
of the *B. P. Bishop Museum Memoirs*
Compiler and Publisher *The Hawaiian Annual*
Founded in 1875

With Maps and Illustrations



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FOREWORD

NO APOLOGY is needed for the intrusion of a Second Series of *Hawaiian Folk Tales* upon the reading public. The very favorable reception accorded the first volume, and the general satisfaction expressed in its compilation of "unvarnished tales" of an interesting race that has required a Fourth edition—proving its educational value—has demanded this, and has stimulated others to seek and save that which is being rapidly lost.

This Series, while largely indebted—like its predecessor—to the *Hawaiian Annual* for its choice gleanings in the field of Hawaiian folk-lore for years past, is enriched by a number of studies and special translations, giving a varied insight of primitive life and thought, furnished for the most part by their own writers, to insure its value, and merit the confidence shown our labors.

The growing interest in all that relates to the past of the Hawaiian race, makes the temptation strong for story-writers to provide legendary tales on hearsay fragments to meet the demand.

T. G. T.

HONOLULU, July 1, 1922.

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TRADITIONS

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TRADITIONAL HOMELAND OF HAWAII LOA

MORE HAWAIIAN FOLK TALES

I HAWAII-LOA

TRADITIONAL DISCOVERER AND FIRST SETTLER
OF HAWAII

AMONG the various Hawaiian traditions touching the origin of these islands and the source and migration of their first inhabitants, less mysticism and evident manipulation by rival priestly or political factions for supremacy of ancestry is found in that of Hawaii-Loa than any other, and the special effort that has been put forth in recent years—and is now in progress—to solve the question of the origin and migrations of the Polynesian Race, naturally awakens interest in the subject as to Hawaii's share in the movement which peopled the islands of the Pacific to warrant this reproduction of their early traditional account.

Hawaii-Loa, known also as *Ke Kowa i Hawaii*, was one of four children of Aniani ka Lani, all of whom were born on the east coast of a country called *Ka aina kai melemele a Kane* (Kane's land of the handsome sea).

Fornander in his research work of many years on this subject places this original homeland of

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Hawaii-Loa as in Chaldea, at the head of the Persian Gulf, and his advent according to the legend as being in the seventh generation after the flood. This and other legends refer to a far western habitat as the birthplace of their ancestors; a land known under many names, but the most frequently occurring is *Kapa-kapa-ua-a-Kane*. It is also called *Hawaii-kua-uli-kai-o'o* (Evergreen Hawaii of [the] dotted sea). It is said to have been situated in *Kahiki-ku*, or the large continent to the east of *Kalana-i-Hau-ola*, or the place where the first of mankind were created, while *Kahiki-moe* was the name of the large land or continent to the west of this same *Kalana-i-Hau-ola*.

A condensed account of the tradition of this intrepid voyager and discoverer (to be found in *Bishop Museum Memoirs*, vol. VI, pp. 278-281), presents the following:

"Aniani ka Lani is quoted by both Tahitian and Hawaiian legends as a progenitor of their nations. In his time this race got far from the original homeland. Hawaii-Loa was one of the four children of Aniani ka Lani. The other three were Ki, who settled in Tahiti, Kana-Loa and Laa-Kapu. Hawaii-Loa was a distinguished man and noted for his fishing excursions which would occupy sometimes months, and sometimes the whole year, during which time he would roam about the ocean in his big vessel (*waa*), called also a ship (*moku*), with his people, his crew and his officers and navigators.

“One time when they had thus been long out on the ocean, Makalii, the principal navigator, said to Hawaii-Loa: ‘Let us steer the vessel in the direction of *Iao*, the Eastern Star, the discoverer of land (*Hoku hikina kiu o na aina*). There is land to the eastward, and here is a red star *hoku ula* (Aldebaran) to guide us, and the land is there in the direction of those big stars which resemble a bird.’ And the red star, situated in the lap of the goats (*i ka poli o na kao*), was called Makalii after the navigator’s name; other red stars in the circle of the Pleiades were called the cluster of Makalii.

“So they steered straight onward and arrived at the easternmost island. They went ashore and found the country fertile and pleasant, filled with *awa*, coconut trees, etc., and Hawaii-Loa, the chief, called that land after his own name. In his time the ocean he called *Kai holo o ka Ia* (Sea where the fish run). At the time of his discovery there existed only the two islands of Hawaii and of Maui, the first of which was called after himself, and the second was named after his eldest son. The other islands of this group are said to have been hove up from the sea by volcanoes during and subsequent to the time of Hawaii-Loa. These two large islands were then uninhabited. Hawaii-Loa and his followers were the first inhabitants.

“Here they dwelt a long time and when their vessel was filled with food and with fish, they

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returned to their native country with the firm intention to come back to Hawaii-nei which they preferred to their own country. They had left their wives and children at home; therefore they returned to fetch them. And when they arrived at their own country and among their relations, they were detained a long time before they set out again for Hawaii.

"At last Hawaii-Loa started again, accompanied by his wife and his children and dwelt in Hawaii, and gave up all thought of ever returning to his native land. He was accompanied also in this voyage by a great multitude of people; steersmen, navigators, shipbuilders, and this and that sort of people. Hawaii-Loa was chief of all this people, and he alone brought his wife and children. All the others came singly without women, hence he is called the special progenitor of this nation.

"On their voyage hither the Morning Star (*Hoku Loa*) was the special star that they steered by. Hawaii-Loa called the islands after the names of his children, and the stars after his navigators and steersmen.

"After Hawaii-Loa had been sometime in this country (Hawaii-nei), he made another voyage to find his brothers, and to see if they had any children who might become husbands or wives for his own. On this voyage he fell in with his younger brother *Ki*, on the island of Tahiti, where *Ki* had settled and called it after one of his own names. Hawaii-Loa and *Ki* then sailed together to the

southward (*i ka mole o ka honua*), where they found an uninhabited island which Hawaii-Loa called after his own name, and another smaller island which he called after his daughter, 'Oahu.'

"When they had finished their business here they returned to Hawaii, and the *Hoku-Iwa* stars and *Hoku Poho ka Aina*, were those that they steered by. On his outward voyage from Hawaii the star called *Ke Alii o Kona-i-ka-Lewa* and the stars of the *Hoku-kea o ka Mole Honua* (Southern Cross) were those by which he shaped his course for Tahiti and those other islands. They left from Kalae point in Kau (south cape of Hawaii), and thither they returned.

"When Hawaii-Loa thus returned he brought with him Tu-nui-ai-a-te-Atua, the first-born of his brother Ki, and he became the husband of his favorite daughter Oahu. These two had afterwards a child called *Ku Nui Akea* who was born at Keauhou, in Puna, Hawaii. Puna was then a fertile and fine country and it was called Puna by Tu-nui-ai-a-te-Atua after his own birthplace, Puna-Auia, in Tahiti.

"Ku Nui Akea, on both father's and mother's side became a chief of the very highest rank (*kapu loa*). From him sprang the race of chiefs here in Hawaii (*welo alii*), and from Makalii sprang the race of the common people (*welo kanaka*). The first has been kept separate from the most ancient times, and the second has been kept separate from the time of chaos (*mai ka Po mai*). But the

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priestly race (*welo kahuna*) was one and the same with the race of chiefs from the beginning.

"When Hawaii-Loa arrived here, as before observed, there were only the two islands of Hawaii-Loa and of Maui-ai-Alii; but during his time and close afterwards the volcanoes on Hawaii and on Maui began their eruptions; and earthquakes and convulsions produced or brought forth the other islands.

"Ku Nui Akea's son Ke Lii Alia, and his grandson Kemilia, were born at Tahiti along with the Aoa, the royal tree; but his great grandson, Ke Lii Ku (*Eleleualani*), was born on Hawaii.

"Eleleualani was the grandfather of Papa-Nui-Hanau-Moku (w).¹ His wife was called Ka Oupe Alii and was a daughter of Kupu-kupu-nuu from Ololo-i-mehani (supposed to be either a name for the island of Nuuhiwa, or of a place on that island). They had a son called Ku-kalani-ehu, whose wife was Ka-Haka-ua-Koko, the sixth descendant from Makalii, and they two were the parents of Papa-Nui.

"One of Hawaii-Loa's grandchildren was called Keaka-i-Lalo (w) whom he married to Te Arii Aria, one of his brother Ki's grandchildren, and he placed them at Sawaii, where they became ancestors of that people, Sawaii being then called Hawaii-ku-lalo. Afterwards Hawaii-Loa revisited Tahiti and found that his brother Ki had for-

1. (w) Indicates *wahine*, female.

saken the religion in which they were brought up, that of *Kane*, *Ku* and *Lono*, and adopted *Kuwaka-ilo*, the man-eating God (*ke Akua ai kanaka*), as his God. After quarreling with his brother on this account, Hawaii-Loa left Tahiti and brought with him Te Arii Apa as a husband for Eleeleualani, his grandchild. From these two were born Kohala, a girl, from whom the Kohala people sprang.

"Afterwards Hawaii-Loa went again to Tahiti and Hawaii-ku-lalo (Sawaii), and held a meeting with those peoples at Tarawao, but finding that they persisted in following after the God Kuwaha-ilo and that they had become addicted to man-eating, he reproved and repudiated them, and passed a law called *Papa Enaena*, forbidding anyone from Hawaii-Luna (this present Hawaii), from ever going to the southern islands, lest they should go astray in their religion and become man-eaters. When Hawaii-Loa returned from this trip he brought with him Te Arii Tino Rua (w) to be a wife to Ku-Nui-Akea, and they begat Ke Alii Maewa Lani, a son, who was born at Holio, in North Kona, Hawaii, and became the Kona progenitor.

"After this Hawaii-Loa made a voyage to the westward, and *Mulehu* (*Hoku Loa*) was his guiding star. He landed on the eastern shore of the land of the *Lahui-maka-ilio* (people with oblique turned-up eyes). He traveled over it to the northward and to the westward to the land of Kua-

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hewa-hewa-a-Kane, one of the continents that God had created, and thence he returned by the way he had come, to Hawaii-nei, bringing with him some white men (*poe haole kane*) and married them to native women. On this return voyage the star *Iao* was his guiding star to Hawaii.

"Afterwards he made another voyage to the southern and eastern shore of Kapa-kapa-ua-a-Kane, and took with him his grandchild Ku-Nui-Akea in order to teach him navigation, etc. When they had stayed there long enough they returned and Ku-Nui-Akea brought with him *he mau haa elua* (two stewards), one called Lehua and the other Nihoa, and they were settled on the two islands which bear their names, as land stewards (*konohiki*) and put under the charge of Kauai, the youngest son of Hawaii-Loa.

"When Hawaii-Loa returned from the conference with his brother Ki and his descendants, his wife Hualalai bore him a son who was called Hamakua, and who was probably a bad boy (*keiki inoino*), for so the name would indicate. Ten years after this (*ke Au puni*) Hualalai died and was buried on the mountain of Hawaii that has been called after her name ever since.

"After Hawaii-Loa was dead and gone, in the time of Ku-Nui-Akea, came Tahiti-nui from Tahiti and landed at Ka-lae-i-Kahiki, the southern point of Kahoolawe, a cape often made by people coming from or going to Tahiti. Tahiti-nui was a grandchild of Ki, Hawaii-Loa's brother, and he

settled on East Maui and died there.

“The descendants of Hawaii-Loa and also of Ki (which are one, for they were brothers), peopled nearly all the Polynesian islands. From Ki came the Tahiti, Borabora, Huahine, Tahaa, Raiatea and Moorea [people].

“From Kana-loa were peopled Nukuhiwa, Uapou, Tahuata, Hiwaoa and those other islands. Kana-loa married a woman from the man-eating people, Tæohæ, from whom spring those cannibals who live on Nuuhiwa, Fiji, Tarapara, Paumotu, and the islands in western Polynesia—so it is reported in the Hawaiian legends and prayers—but the Hawaiian islands and the Tahiti islands (properly speaking) did never addict themselves to cannibalism.

“The island of Maui was called after Hawaii-Loa’s first-born son. The island of Oahu was called after Hawaii-Loa’s daughter, and her foster parent was Lua, hence the name Oahu-a-Lua. Kauai was called after Hawaii-Loa’s younger son; his wife’s name was Waialeale, and they lived on Kauai, and the mountain was called after her, because there she was buried. And thus other islands and districts were called after the first settlers.”

Fornander in his comparative study of the foregoing with other Hawaiian and kindred Polynesian race traditions, and their possible connection with ancient historic events of record, traces the source and migrations of Hawaii’s first colonizing

party somewhat as follows, condensed in form from his *Polynesian Race*, vol. I.

"Whatever changes have been made upon the primordial tradition, enough remains thereof to show that the earliest reminiscences of the Hawaiian branch of the Polynesian family refer to a far western habitat on some very large island or islands, or perhaps continent, as the birthplace of their ancestors, a land of many names, as already mentioned. Marquesan tradition carries the same feature, as does also Samoa and Tonga.

(It will be well to bear in mind the various names used in reference to this ancestral land).

"*Kapa-kapa-ua-a-Kane*, *Ka Aina Kai Mele-mele-a-Kane* (the land or coast of Kane's handsome sea), as also *Hawaii-kua-uli-kai-o'o* (Hawaii with verdant hills and dotted sea), were names given the homeland, said to have been situated in *Kahiki-ku*, the large continent to the east of *Kalana-i-Hau-ola* (Kalana of life-giving dew), the place where the first of mankind were created, while *Kahiki-moe* was the name of the large land or continent to the west of it. Hawaii-Loa and his ancestors lived on the east coast of a country situated in, or belonging to, this many named land.

"From analogy and the general idiomacy of the Polynesian language, it becomes highly probable that *Kapa-kapa-ua* is an old intensive, duplicated form of the Cushite *Zaba*, and this derivation would harmonize the old Arabian traditions which place Paradise in the southwest part of Arabia

with the Hawaiian tradition, which states that after the expulsion from *Kalana-i-Hau-ola*, the descendants of the first man went eastward and occupied the coasts *Kapa-kapa-ua*. Now, from numerous parts of this and other legends, we learn that *Kapa-kapa-ua* was a subdivision of the large continent generally called *Kahiki-ku*, or Eastern Kahiki, and from other references we infer that it was situated in the western part of that continent, and that to the south of it was a large land or continent called *Ku-i-lalo* or *Honua-ku-i-lalo*, the 'southern land,' renowned for its warlike and savage people, while to the west was another large continent called *Kahiki-moe*, the 'Western Kahiki.' Referring to some of the ancient and obsolete Hawaiian names for the north, there are two that arrest our attention, *Ulu-nui* and *Mele-mele*, that were originally names of lands situated to the northward of some former habitat of the Polynesian family, or of those from whom they received their culture, their myths, and a goodly portion of their legends. Now the land of *Mele-mele* forcibly connects itself with 'the Sea of Mele-mele' above referred to, and indicates another land or country or kingdom situated on the shores of the same sea, but to the north of the birthplace of Hawaii-Loa. Viewed under that light, and assuming the southeastern coast of Arabia to be the *Kapa-kapa-ua* of the legend, the name of the other northern land, *Ulu-nui*, cannot possibly have any other explanation than that of *Ur*, the city and

kingdom of Urich in ancient Chaldea, at the head of the Persian Gulf.

"From this coast Hawaii-Loa set sail, and steered to the eastward, crossing the ocean called *Moana-kai-maokioki*, or 'the spotted, many-colored sea,' and also *Moana-kai-popolo*, 'the blue or dark-green sea.' Considering this point of departure, that ocean must have been the Indian Ocean, and the two large islands which he discovered can be no other than Sumatra and Java, calling one after his own name, Hawaii, and the other after that of his son, Maui. I have shown¹ that the Polynesian Hawa-ii, Sawa-ii, Habai, and the Malaysian Jawa, Djawa, Ciawa and Zapa-ge are all referable for their protonom to the Arabian *Zaba*. With these premises it is difficult to conceive that these two islands could have been any of the Polynesian groups, or that whatever might have been the western site of that original *Kapa-kapa-ua*, the navigator of those days could have crossed the Pacific Ocean in an easterly direction within the belt of the trade-winds, and not have encountered any of its numerous islands and Atoll groups before reaching either of the three groups bearing the name of Hawaii. And if this, by singular fortuitous circumstances could have been done once, it is hardly credible that it could have been repeated often. Yet the legend makes no mention of any such landfall, and Hawaii-Loa is represented as having made several voyages after-

1. See *Polynesian Race*, vol. 1, pp. 6, 22.

wards between *Kapa-kapa-ua* and Hawaii, as well as other voyages 'to the extreme south,' and to some western land not *Kapa-kapa-ua*, where dwelt a 'people with turned-up eyes,' and traveling over this land to the northward and westward, he came to the country called *Kua-hewa-hewa*; a very large country or continent. Returning home from this country, he is said to have brought with him two white men, *poe keokeo kane*, whom he married to Hawaiian women.

"It would be interesting to know who these people with turned-up eyes, living to the west of the Sunda Isles may have been. At first view the legend would seem to give strength to the opinion that Hawaii-Loa actually had discovered and settled on the Hawaiian group; for, knowing no other oblique-eyed people than the Chinese and their varieties, they could not have been reached by a westerly voyage unless the point of departure had been somewhere in the Pacific. But it is fair to question whether the Chinese and their varieties were the only oblique-eyed people in the world. With the Sunda Isles as a point of departure, and a westerly course, the coast of Africa is the natural landfall. And careful search reveals ample evidence by early and recent writers, and testimony of the ancient Egyptians themselves, that turned-up eyes was a common characteristic of their people—the women at least. Thus the Hawaiian legend becomes consistent with itself, and with historical facts independent of it.

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“Historically considered, I am inclined to think that the legend of Hawaii-Loa represents the adventures and achievements of several persons, partly Cushites, partly Cushite-Polynesians, which, as ages elapsed, and the individuality of the actor retreated in the background, while the echo of his deeds was caught up by successive generations, were finally ascribed to some central figure who thus became the traditional hero not only of his own time, but also of times anterior as well as posterior to his actual existence. While one set of legends shows the voyages and intercourse of the early Cushites with the countries and archipelagoes about the Indian Ocean, the other set of legends shows the intercourse and voyages of the earlier Polynesians between the groups of the Pacific. But to find the former set of legends in the possession of the latter race of people argues a connection, political and social, if not ethnic, and to some extent probably both, so intimate, yet so far antecedent, that the latter had really come to identify themselves with the former, and appropriate to their own proper heroes the legends brought them by the others. In much later times the same process was repeated, when the Hawaiian group was overrun by princely adventurers from the South Polynesian groups who incorporated their own version of common legends on the Hawaiian folklore, and interpolated their own heroes on the Hawaiian genealogies. . . .

“In estimating the time of arrival of the Poly-

nesian family in the Pacific, I have been guided almost wholly by their own traditions. No other history throws any light on their departure, their passage, or their arrival. The Polynesian legends and genealogies themselves, bearing upon this point, are extremely obscure, confused, and contradictory, and consequently difficult to bring into chronological order. The generally-received genealogies of most of the leading Polynesian groups lead up to *Wakea*, *Atea*, or *Makea*, and his wife *Papa*, as the earliest progenitors, the first chiefs of their respective groups. Other genealogies, like that of *Kumuhonua*, bring the line of Hawaiian chiefs on Hawaiian soil up to Hawaii-Loa [as shown]. Another, a Tahitian legend goes also back of *Wakea* to *Kii*, whom it makes the first settler or discoverer of their group, and whom some Hawaiian legends claim as a brother of Hawaii-Loa. But I have shown that the Hawaii-Loa legend is probably the concentration of several originally distinct legends upon one person, and that if he of whom the legend speaks was the first discoverer and settler of the Hawaiian group, his place on the genealogy is a fatal and irreconcilable anachronism. . . . The *Wakea* period is almost equally unsatisfactory and difficult a starting point in computing the age of the Polynesian race in the Pacific. Between the Hawaiian genealogies alone, which lead back to *Wakea* from the present time (1870) there is a difference between fifty-seven generations on the shortest and seventy on the long-

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est, a difference representing a period of about 400 years. Yet admitting the high antiquity of the Wakea and Papa legends, it is obvious from the legends themselves that the islands now held by the Polynesian race were already peopled in the time of Wakea, and that too by people of his own race and kindred. When or how that people arrived is now an absolute blank. . . .

"Among the Hawaiian genealogies now extant, I am disposed to consider the *Haloa-Nanaulu-Maweke* line as the most reliable. It numbers fifty-six generations from *Wakea* to the present time; twenty-nine from *Wakea* to and including *Maweke*, and twenty-seven from *Maweke* until now. Fifty-six generations, at the recognized term of thirty years to a generation, make 1680 years from now (1870) up to Wakea, the recognized progenitor and head of most of the Southern and Eastern Polynesian branches, and brings his era at about 190 A.D., which would in a measure correspond with the invasion and spread of the Hindu-Malay family in the Asiatic Archipelago. But the first thirteen names on the *Haloa* line are not allowed to have been shared, partially if not wholly, with the Marquesan and Tahitian branches of the Polynesian family, possibly also by the Samoan. These, then, must have existed elsewhere, and been introduced by the pre-*Maweke* occupants of the Hawaiian group, which would leave sixteen generations, or about five hundred years, in which to discover and people this group

previous to the era of *Maweke* and his contemporaries. . . .

“The first thirteen generations just referred to, from *Wakea* to *Nanaulu*, would thus represent the period of arrival and sojourn on the Fiji group, for it is otherwise inconceivable how so much of Polynesian language and Polynesian folklore could have been incorporated on the Fijian. And when the expulsion from there took place, several streams of migration issued simultaneously, or nearly so, to the Samoan, Tonga, Tahiti, and other eastward and northward groups. The Marquesan group could be reached from Tahiti in a straight direction, through the trade winds, and the Hawaiian from the Marquesas, as well as from the Samoan, by taking advantage of the southeast and northeast trade winds. Whether the expulsion from Fiji covered one year or fifty years, it does not necessarily follow that the Polynesians departed *en masse* either to Tonga or the Samoan group; and after an indefinite period of residence there, and when population had become redundant, portions of it again moved eastward to Tahiti; and after another indefinite period moved northward to the Marquesas, and so on, lastly, to the Hawaiian group. It is natural, and hence more probable, that the Polynesian settlements scattered over the Fiji group were attacked separately and successively, and that each chieftain, as necessity compelled, fled with his family and followers in this or that direction, according as the state of the winds

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and the season of the year made it most favorable to go. Many such parties, doubtless, made for the same group, and, finding the land occupied by previous refugees, continued their course to the eastward and northward, until they found some convenient locality where they finally established themselves permanently. The Polynesian legends would seem to support this latter proposition. While it may be questioned whether the Tahitians came by way of Samoa, or direct from Fiji, Tahitian legends claim that one *Tii* was the first ancestral chief on Tahitian soil. But Hawaiian legends claim this same *Tii* or *Kii*—who was the last of the thirteen from *Wakea* that lived elsewhere than on the Hawaiian group—as the father of *Nanaulu*, with whom Hawaiian aristocracy on Hawaiian soil commences; while his brother *Ulu* remained at the south, and became the ancestor of that enterprising race of chiefs who six hundred years later overran the Pacific, from the Tonga group to the Hawaiian, and who gave rise to an era of commotion and unrest among the Polynesian tribes, the memory whereof is vividly retained in the Hawaiian folklore.

“With due reservation, therefore, regarding any light that may hereafter be shed on pre-Wakean voyages and settlements by Polynesians in the Pacific, we arrive at the following leading propositions as chronological signposts—approximately, at least—of Polynesian migrations to and in the Pacific:



TRADITIONAL ROUTE OF POLYNESIAN MIGRATION

1. "At the close of the first and during the second century of the present era the Polynesians left the Asiatic Archipelago and entered the Pacific, establishing themselves on the Fiji group, and thence spreading to the Samoa, Tonga, and other groups eastward and northward.

2. "During the fifth century A.D., Polynesians settled on the Hawaiian islands, and remained there, comparatively unknown, until:

3. "The eleventh century A.D., when several parties of fresh emigrants from the Marquesas, Society, and Samoan groups arrived at the Hawaiian islands, and, for the space of five or six generations, revived and maintained an active intercourse with the first named groups; and:

4. "From the close of the above migratory era, which may be roughly fixed at the time of *Laa-mai-kahiki* and his children, about twenty-one generations ago, Hawaiian history runs isolated from the other Polynesian groups, until their re-discovery by Captain Cook in 1778.

"I have thus attempted to clear the path by which men of more varied knowledge and greater acquirements than myself may travel with increased facility, and restore the Polynesian race to its proper place in the world's history. The ancient folklore at this end of the road unmistakably points to its former connection with those grand old-world peoples, the Aryans and Cushites, of whom, until the last century we hardly knew anything more than their names."

II

KILA, THE UNDAUNTED

(An abridgment of two early Hawaiian Traditions, from the Fornander Collection, *Bishop Museum Memoirs*, 1916, vol. IV, pp. 112 et seq.)

TRADITION OF MOIKEHA

MOIKEHA was the father and Hooipo¹ was the mother of Kila, who was born at Kapaa, on the island of Kauai.

It is said that Moikeha was a high chief from a distant land, who came to Hawaii by way of Tahiti, where he had sojourned for some time and where he left his first-born son, Laa-mai-kahiki. During his residence at Tahiti, Olopana and wife, Luukia, arrived there from Hawaii. Tradition relates that Moikeha became infatuated with Luukia on sight, and took her as his paramour, with Olopana's apparent approval. A prince of the land also sought Luukia's smiles, only to be rejected by her in favor of Moikeha, whereupon the prince sowed seeds of discord and suspicion in the mind of Luukia, which so angered her against Moikeha that she refused to have anything to do with him, with the result that he became so agonized for love of her that he resolved to absent him-

1. Her full name was Hooipoimalanai, a daughter of the king of Kauai.

self, and ordered his double canoe made ready, saying: "When the ridgepole of my house disappears below the horizon I shall cease to think of Tahiti." So, with two sisters, two younger brothers, his priest, navigators, attendants and followers, he set sail, and in due time reached the island of Hawaii. He touched first at Hilo and at Kohala, then at points on Maui and Oahu, at each of which places he permitted members of his party to take up their residence. From Oahu he next arrived at Wailua, Kauai, where a large company of people were gathered for surf-riding. Recognizing the canoe with its *kapu* insignia as that of a high chief, they lifted it bodily and bore it to the shore.

Among the gathering of surf-riders were the two daughters of the king of Kauai, Hooipo and Hinauu, who immediately fell in love with Moikeha as he and his companions joined in the sport, for he was a goodly man to look upon, with a tall commanding figure. He in turn was struck with the beauty and grace of the two sisters, and decided that one of them should be his wife. The sisters informed their father of what they had seen, and their desire to take the young chief as a husband. The king therefore sent for Moikeha, and on being brought into the family presence, and mutual love being expressed, the two sisters took him to be their husband, and in course of events he became king of Kauai.

In the progress of time Hooipo bore Moikeha

three sons, and he had two other sons by his wife Hinauu, making five in all. Setting himself to the task of making his wives and children happy, Moikeha in this way thought no more of Luukia. Not so however regarding his son Laamaikahiki, for he had a yearning desire to see him. Calling his sons together one day he expressed his thought of sending one of them to Tahiti to bring their elder brother to Hawaii. Excitedly they each called out: "Let me go! Let me go!"

In order to decide the matter he devised a toy canoe-sailing contest on the river, the one that showed the greatest skill in sailing his ti-leaf canoe to a given point should be the one to go on the mission. So, taking them to the river, they were shown the course for the test which was to be for one trial only, and to sail their craft in the order of their birth. At the appointed time the eldest son set his canoe in the water, guided for the goal, but it sailed in an entirely different direction. So with the second, the third, and the fourth; they all went wide of the mark. When Kila the youngest son set his canoe in the water, directed to the point on the opposite bank of the river, it sailed straight to the mark, much to the father's delight. Turning to the two eldest he said: "You two will never amount to much. This your youngest brother will be the most prosperous of you all." Chagrined at their defeat, this taunt so angered them all that from then on they sought means to get rid of him.

As Kila grew in manhood he grew also in beauty

of face and form, so that he was recognized as the handsomest man in all Kauai. He developed also in strength and bravery. But his brothers were envious and jealous, and had no love for him, as their parents were well aware. Kila, therefore, was never allowed to accompany them when the elder brothers in pretended kindness would coax him to join them in their sports.

As time drew near for Kila's trip to Tahiti to bring Laamaikahiki, Moikeha gave him permission to accompany his brothers, thinking as the journey would take him away they would relent in their feeling of enmity. Kila, however, had his doubts, and made a proposition aimed to safeguard himself, which they rejected, whereupon the father approved of his young son's discretion.

KILA VOYAGES TO TAHITI

When the *kapu* days of the temple were ended, Moikeha proceeded to get everything in readiness for Kila's planned voyage, and on setting out, advised him to call upon his aunts at Oahu, as also upon other relatives at other points en route. A company of ten persons were selected as Kila's voyaging companions, comprising a priest, navigators, pilots, sailing masters and paddlers, and at a day-dawn when the priest's observations of the heavens deemed the signs auspicious for a safe and prosperous journey, Kila set sail.

Arriving off the place his father said his aunts were living, he stayed the progress of his canoe and

called out: "My greetings to you, Makapuu and Makaaaoa." They replied, "Who are you?"

"I am Kila of the uplands, Kila of the lowlands, Kila-pa-Wahine-ika-malanai. I am the offspring of Moikeha," said he.

They asked: "Is Moikeha then still living?" "He is still living," was the reply.

They asked again: "What is he doing?"

"He is dwelling at ease in Kauai, where the sun rises and sets; where the surf of Makaiwa bends; where the *kukui* blossoms of Puna change; where the waters of Wailua stretch out. He will live and die in Kauai," said Kila.

Makapuu and sister then asked: "What journey is this that brings the chief to us?" He answered, "It is a journey in search of a chief; of Laamaikahiki."

Leaving Oahu the voyagers touched at the several other points Moikeha had designated, where Kila called forth greetings to each as he had done to his aunts, and then proceeded on their way to Tahiti. On this voyage they first touched at Moaula,¹ where Kuponihi, a supernatural rat was living, an aunt of Moikeha, whose eyes were covered over with wrinkles so that she was blind. When Kila came upon her she was cooking bananas in the ashes, so reaching over he took them and placed them on one side. When she reached for them and was unable to find them she said to herself, "There must be a demigod about."

1. Moikeha's homeland, the full name of which is Moaulanuiakeaiki.

At this Kila addressed her and gave her Moikeha's and his own greetings, and in reply to her questions relative to Moikeha, he chanted the following *mele*:

*He is indulging in ease in Kauai,
Where the sun rises and sets again,
Where the surf of Makaiwa curves and bends,
Where the sun comes up over the kalukalu of Kewa—
The cool and calm shade of Kewa;
The stretched out waters of Wailua,
And the entrancing favors of my mother,
Hooipokamalanai,
He will live and die in Kuau.*

Kuponihi said: "You seem to know my name, but I don't know who you are."

He answered: "I am Kila of the uplands, Kila of the lowlands. I am Kila, the last child of my mother Hooipo, and the offspring of Moikeha."

Kuponihi replied: "You are my lord. What is the object of this voyage and visit paid me?"

"It is a voyage in search of a chief," answered Kila.

"There are no chiefs left," said she. "The last of the chiefs was slain with the exception of your father, his younger brother and myself. That was why your father Moikeha left here and moved to Kauai."

The reason of Kila's call upon Kuponihi was because he was without food. To his request for a supply, she said, "I have none. Makalii, your uncle, is the one person who has food."

Makalii was Moikeha's younger brother, and he was the king and ruler of the land. He had a net named after himself, Makalii, in which were kept the food, fish and other supplies. Makalii was versed in all the arts of his time, and could tell of coming events and foresaw the arrival of Kila to his kingdom. So he took up all the food and hung it up in his net out of reach, which originated the saying: "Makalii drew in his net and hung it up." Kuponihi on being requested for food changed herself into the form of a rat, and climbing up nibbled at the net of Makalii, cutting it and letting the food fall out, thus supplying Kila and his party.

Shortly after this Kila sailed for the main island, and entered the *kapued* harbor, where the *kapu* sticks placed before departure of Moikeha was still standing. Running the canoe up on the beach Kila and his companion, Mahualele, set out to call on Luukia to learn the whereabouts of Laamaikahiki. When they arrived at the place where Luukia was living, Kila called out his greetings to her. She bluntly asked, "Who are you?"

"I am Kila of the uplands, Kila of the lowlands. I am the offspring of Moikeha," was the reply.

She then asked, "What journey is this that brings the chief to me?"

"It is a journey in search of a chief, Laamaikahiki," said he.

Luukia replied, "Your brother is hidden in the

mountain of Kapaahu, we have not seen him."

Kila and companion then retired to Lanikeha, Moikeha's former palace, and sometime afterwards they set out on their search for Laamaikahiki, but were unable to find him though spending several days in their quest. So Kila gave up looking for him and said to his companion: "You had better get the canoe ready for our return, for I have about decided to give up our search for the chief."

Mahualele proceeded to carry out Kila's orders, though reluctant to give up the search. Pondering over the matter he concluded to find Kuhele, an aged sorceress and bring her in the presence of Kila. He therefore advised Kila to delay departure and see if the old woman cannot find the chief for us, saying: "It may be possible for her to direct us to where your brother is now living."

The idea was new to Kila; he was glad at the prospect of locating the object of their search, and questioned his companion as to the character and duties of this priestess. After Mahualele had explained what she could do, Kila asked her, on coming before him, to begin her duties so as to enable him to see Laamaikahiki. Kuhele then told him what *he* must do in order to accomplish this: "One day from now you will find Laamaikahiki in the mountain of Kapaahu. On hearing the beating of the drum Hāwea, you must take a human being and sacrifice him upon the altar at Lanikeha, your father's temple, then you will see your brother,

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for it is a sign of sacrifice when that drum is beaten on *kapu* nights. Tomorrow night is the time when the *kapu* is most strict."

KILA FINDS LAAMAIAKAHIKI

Upon hearing the notes of the drum the evening of the next day, Mahualele was ordered to procure the sacrifice and place it on the altar according to the instruction of the aged priestess. During this night Kuhele came to Kila and said: "You heard the notes of the drum? The time has come when you will see your brother. Now follow directly behind me wherever you see me go."

Kila did so all that night and the following day until evening, when they neared the place where Laamaikahiki was living. Kuhele then said: "Let us remain here until we hear again the notes of the drum, when you will enter the *mua* house and conceal yourself in one corner until your brother enters, then be watchful; the one who approaches and strikes the drum is Laamaikahiki, but wait till the priests get in line for the chanting, then call him."

Late in the evening, at the beating of the drum they approached the door of the *mua* house and Kila went in and hid himself as instructed, but Kuhele withdrew, for women were forbidden to be near the *kapu* houses. Not long after Kila's entry Laamaikahiki came in and stood near the drum, awaiting the entry and service of the priests. At the close of a prayer, and preparation for the

recital, Kila came forth, calling out, "My greetings to you, Laamaikahiki!"

Laamaikahiki asked: "Who are you?"

"I am Kila of the uplands, Kila of the lowlands, I am the offspring of Moikeha."

Laamaikahiki further questioned: "Is Moikeha then still living?"

"He is still living," was the reply.

"What is he doing?" asked Laamaikahiki.

"He is indulging in ease in Kauai, where the sun rises and sets; where the surf of Makaiwa curves and bends; where the *kukui* blossoms of Puna change; where the waters of Wailua stretch out. He will live and die in Kauai," said Kila.

Laamaikahiki again asked: "What is the purpose of this journey that has brought you here?"

Kila replied: "I have been sent by our father to take you to him, as he is very anxious to see all his children together. The journey was taken under his orders. Upon arrival here I was unable to find you and was about to give up the search and return, when an aged priestess directed me to this place."

Upon hearing these words Laamaikahiki immediately prepared to comply with the wish of Moikeha, and so deciding he took his priests, his god Lonoikaualii and drum, and set sail with Kila and his men for Hawaii. As they approached near the island of Kauai, Laamaikahiki began beating his drum, the tone of which informed Moikeha of the success of Kila's voyage. Moikeha then ordered

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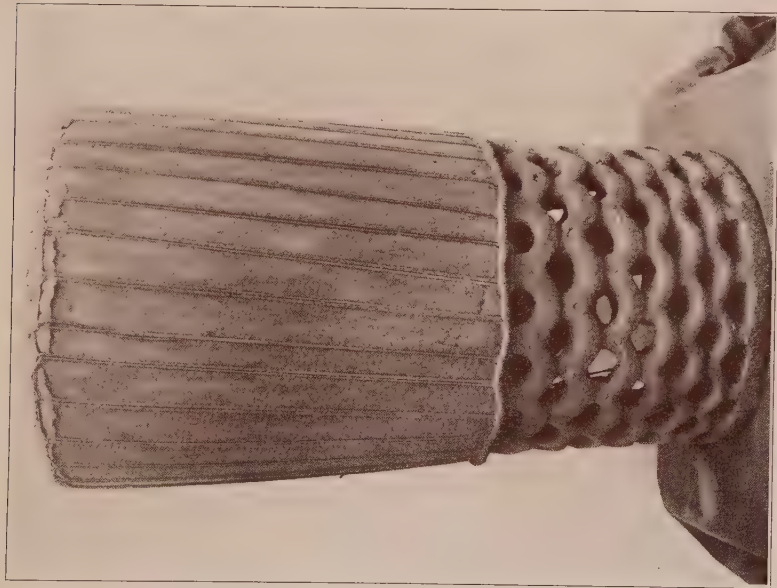
to have everything in readiness for the reception of the chief Laamaikahiki, the land as well as the house.

Upon the landing of Laamaikahiki and Kila, the former was taken by the hand by the high priest of Kauai and led to the temple, together with his god and drum. This is said to have been the first idol brought to Hawaii, as also the first drum for temple worship.

Laamaikahiki and priests lived at various parts of the islands for some time, but becoming dissatisfied they returned to Tahiti shortly after the death of Moikeha, whereupon the land descended to Kila.

THE BROTHERS PLOT AGAINST KILA

After the death of Moikeha, his body was taken to the cliffs of Haena and there deposited until a convenient time for Kila to remove it to Tahiti. Soon thereafter Kila assumed to rule in the place of Moikeha, but he saw that his reign was not going to be as peaceable as desired, owing to the jealousy and hatred of his brothers. His commands, however, in large undertakings were always obeyed, they not having the courage to refuse the king's orders. But they often met in secret to plot and fortify their hatred and bitter feelings against him. At one of such meetings they adopted a certain course and decided to draw Kila into consenting to do a certain thing, which they carried out several days later, as follows.



DRUM USED FOR TEMPLE WORSHIP



IN HAWAII A MOURNER'S HEAD IS SHORN IN THIS
SINGULAR MANNER

Upon coming to him, one of the brothers said: "Say, Kila, we believe it best that we all go and bring back the bones of our father for you to remove them to Tahiti." Deeming the proposition to be a very natural and proper one he readily consented to it, more especially as it agreed with the subject already discussed with his mother and aunt. On his brothers learning that he was willing to join with them, they at once prepared the double canoe for the journey to Haena, ostensibly for the bones of their father.

When the mothers saw the boys preparing the canoe, they asked them, "What journey is this you are preparing for?" They replied: "We are going after the bones of our father and bring them here for Kila to remove them later on to Tahiti." The mothers again asked, "How many of you are going?" The boys replied, "All of us, including our brother."

When Hooipo and Hinauu heard this, they replied: "If you are going with your brother, then we too will accompany you."

The boys remarked: "Why should you two go, to take up that much room in the canoe? Do you think we would not be able to bring the bones by ourselves?"

The mothers replied: "We are not going to allow your brother to accompany you, for we know you do not respect him, nor treat him as you should. We are not sure that you will take good care of him." On hearing these remarks the boys were

afraid their scheme would fall through, so they swore in the name of their god that no harm would come to the king. They then allowed him to accompany his brothers.

Very early in the morning, after everything was made ready, the brothers set sail, with Kila on the covered platform. The winds being very favorable and the paddlers robust and strong they soon passed Oahu, then Maui, and about midnight they landed at Waipio, Hawaii. Immediately upon arrival there, while Kila was fast asleep, they took him off the canoe and left him on the beach, unconscious of their actions. They then kidnapped a young man of the valley whose skin resembled Kila's and returned to Kauai.

KILA ABANDONED AT WAIPIO

Kila was awakened by the bumping at the launching of the canoe, so he sat up and saw it starting off. Believing that his brothers would return for him he did not watch them closely, but on looking again and seeing they were outside the line of the breakers he called out, "How about me?" Umalehu, the elder brother, answered back, "Wait awhile till we come back for you." But he saw them pass the cliff of Maluo and disappear altogether. So he remained on the sand of Waipio and pondered.

Kila had been spared through Kaialea's intervention, aided by his two other brothers in opposing Umalehu, who planned to kill him in mid-ocean.

Toward morning Kila fell into a deep sleep, and was oblivious to all going on about him long after the sun had risen, and the people had gathered to admire the handsome stranger. At last they woke him up and asked him where he came from, and of his arrival there. He then told them the whole story of his brothers' treatment of him. One of the men then took him to his home.

The early part of Kila's life at Waipio was that of a servant to those with whom he lived, doing all that was required of him, whether of farming, or in the preparation of food for his masters. In one of his climbs to the cliff of Puaahuku for firewood, he was seen by a priest of the Pakaalana temple, by means of the constant appearance of a rainbow arching the cliff. But the sign was not seen daily, only at certain times when Kila was in quest of firewood.

Shortly after this Kila was falsely accused of breaking *kapu* in eating certain food reserved for the gods, so in order to save himself he ran and took refuge in the temple of Pakaalana, entering which, violators of any *kapu* was safe from punishment. As he entered the temple the priest again noticed the sign he had seen on the cliff, so he spoke to Kunaka, the king of Waipio, saying: "You must take that boy as your son; he is no commoner, but a high chief." The king accordingly took Kila to be his son, under the name of Lena.

Upon Kila's adoption as Kunaka's son he was

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given full charge of Waipio, in land matters and the people, whereupon he issued an edict that all the people should engage in farming. He it was that originated the system of all tenants working so many days for the landlords each and every month, which system continued until comparatively recent times. The king grew very fond of him for his industrious qualities.

Not long thereafter a severe drought caused a great famine throughout all the islands. Waipio was the only place where the water had not dried up, and where food was plentiful, hence, people from all the other districts and islands came thither to get food.

When Kila's people on Kauai heard that food was obtainable at Waipio, Hooipo and Hinauu decided to send their sons for a supply, but they each and all utterly refused to go, for that was the place they had abandoned Kila, and if he should see them there would be trouble. Meeting this persistent refusal on the part of their sons, the mothers determined to question them singly, and continued urging until finally Kaialea consented to go for food.

KAIALEA'S MEETING WITH KILA

In due time Kaialea and his men reached Waipio. Just prior to their arrival Kila had issued an edict that no food should be given away on pain of death. As Kaialea's party neared the land Kila recognized his double canoe and concluded

his brothers must be on it. When the canoe was beached Kila saw his brother, and in order to make sure that the crime committed against him was really intentional he ordered the canoe confiscated.

The day of arrival being one of the *kapu* days, when no canoes were allowed upon the water, Kaialea attributed this as his crime and the cause for the seizure of his canoe, and was in perplexity, remembering his family's implicit orders to make no long stay, as also their suffering, need, and disappointment at his non-return.

After the seizure of the canoe Kaialea and his paddlers went with some of the people of the place, and learned at their homes of the restrictions on giving away food. On the next day men were sent to convey Kaialea to the king's house. On arrival there and in the presence of the king he thought he recognized Kila, which made him think of death for having brought him here and deserted him, but being told this person's name was Lena he felt greatly relieved. While held in the presence of the king, he was asked where he came from and for what purpose. Kaialea replied: "I am from Kauai, and because of the famine I was sent here to get a supply of food. That is the only reason. I did not know that the canoe was to be confiscated."

Kila, now known as Lena, asked, "Did you not come to this place some time ago?" Kaialea feared to tell the truth, because of the boy they had kidnapped and killed, so he answered in the

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negative, saying, "I have not been to Hawaii before."

Prior to Kaialea's examination Kila had talked with one of his companions and instructed him as follows: "When Kaialea is brought in I will question him, and if he does not answer properly I will turn him over to you for further examination." So on Kaialea denying having been to Hawaii before, Kila said to his friend. "Attend to this fellow and question him further on this."

The friend looking at Kaialea awhile asked him: "Didn't you come to Hawaii before this and take a boy from Waipio on that occasion?"

Kaialea did not wish to speak of the deed, for he well knew the consequences if it be known, so he denied it saying: "We have not been to this place before; this is the first time I have seen Waipio." Because of this answer Kila questioned, "Who are your parents?" Again Kaialea dealt falsely and did not give the right names of his parents, fearing the result if the truth was known.

When Kila heard Kaialea give untrue names to his parents he bade his officers "keep this man in confinement until tomorrow, then sacrifice him on the altar. This is the very man that killed Kila and left his brother in mid-ocean. Keep him till such time as I shall give orders as to his death." Kaialea was accordingly taken and placed in confinement. Being overcome with grief at the idea of being put to death he was unable to partake of the food supplied him. It was not Kila's wish to

sacrifice Kaialea, but rather to make him realize the gravity of the offense committed against their own brother.

Early the next morning the priests were interrupted in their temple prayer by the note of a mud-hen, which broke its effectiveness. "Something is wrong," they exclaimed, "that the recital of our prayer should be set for naught just as we neared the end." On their reporting the matter to the king, Kila said, "then the man must live, he shall not die today," and sending for the executioner he said to him: "Don't put this man on the altar but take care of him until further orders."

During Kaialea's confinement Kila visited him several times and questioned him upon the evil deed, but he was stubborn and plead ignorance, so he was put to all kinds of labor.

Kila considerably sent a party with supplies for his mother and aunt on several occasions lest they suffer, but instead of its reaching them it was each time squandered in riotous living by the messengers on reaching Molokai. Meanwhile the Kauai people, after a long wait for Kaialea's return sent out a search party which in time reached Waipio. On being asked the object of their visit, they said they were in search of a chief named Kaialea. Being told he was in confinement and condemned to be sacrificed they became anxious to see the paddlers who accompanied him hither, to learn from them the particulars of this strange event. They found the situation to be very grave, for on Kila's

learning of their arrival from Kauai he sent for them and questioned them closely as to the origin and object of their voyage. They replied: "We have come in search of our chief Kaialea. Having long overstayed the time allowed him, his mother and aunt ordered us to come and look for him. Upon arrival here we are told he is dead, so we are going home to tell his people." To make sure of this Kila ordered their arrest, and to be placed in confinement with, but apart from, Kaialea.

The caretaker of the canoe, fearing arrest with the others, hid himself, and shortly afterwards meeting Kaialea's men they decided to return secretly to Kauai. Their Waipio friends reluctantly consented to their departure, and at their sailing pulled taro and loaded it uncooked on their canoe.

MEETING OF KAIALEA AND SEARCHERS

When Kaialea's searchers were arrested and taken to Pakaalana to be confined with him, they had many conjectures as to their probable fate. At sight of them on arrival at the temple Kaialea's eyes filled with tears while trying to conceal his emotions. On Kila being informed of this he asked Kaialea, "Are you weeping?" "Yes," was the reply. "What for?" said Kila. "Because I saw the people from my home," answered Kaialea. Pondering awhile, Kila again asked, "Are you not Moikeha's son?" "No, I am not his son," replied

Kaialea, "he is a chief, I am a common man." Kila then said: "You shall not be released from this place until you tell me who your parents are. If you truly reply to all my questions you shall be released this very day."

When Kaialea saw a chance for release, he then told the truth to Kila's questions relative to parents, and their sons as to number and order, but when asked "where is your younger brother?" he replied: "He has gone to Tahiti; he was taken by an older brother, Laamaikahiki." With this Kila bid his executive officer to "take and put him in confinement again, for he has not told the truth; he says his youngest brother is in Tahiti." In obedience to command Kaialea was again placed in the temple. Kila entered sometime later, and standing at the base of the altar in sight of Kaialea, said to the officer: "Keep him in confinement here until the day of sacrifice when you must take him and offer him on the altar." This was not the intention, but said to frighten him into telling the truth. Kila then ordered the release of all the others.

Meanwhile those who had returned secretly to Kauai, upon arrival there, were anxiously questioned by Hooipo and others as to the rest of the party. "Don't think that our return means well," they replied. "No! there is nothing to rejoice over. Kaialea is in confinement in the temple of Pakaalana, as also some of those that came later. We know not their fate. If for death, they are

dead by this time, or if alive, it is only by the mercy of the god."

Hooipo and Hinauu were greatly distressed by this report and said: "Strange indeed is this evil that has followed so close upon us. Is it possible we are to lose a second son? It is better that we cross the ocean, to possibly see where the bones of our son are laid and then die and be placed with him." This determined, Hooipo and sister took their remaining sons and several others along on their journey, as companions in death with Kaialea, the heads of all the party being shorn as a sign of their grief.

The voyagers reached Waipio on the day prior to the sacrifices, when Kaialea was to be offered up. As they neared shore the people recognized the canoe with its covered platform as conveying a high chief, and Kila at the same time saw it to be his mother, his aunt and brothers, so he ordered that houses be made ready for them. Awhile after landing Hooipo and Hinauu were sent for and brought to the palace of Kunaka, which was near the temple. At meeting his mother and aunt, Kila sought to conceal his feelings and went to the stream to hide his tears. He had so changed in coming to full manhood that they failed to recognize him.

After Kila had had his weeping in the stream, he returned to his mother and aunt, yet kept himself unknown to them. They asked that their sons might be sent for to live in the same house with

them, rather than apart, which was done. When they were all together Kila asked his mother and aunt, "Have you any children?" Hooipo answered, "Yes, there are two of us mothers and one father. We have five children. I have three with our husband, this one here (pointing to Umalehu), is the first born, then Kaialea, who is now in confinement, and the youngest Kila, who is dead, eaten up by a shark while on a voyage to Haena with his brothers to bring back the bones of their father to be taken later to Tahiti. I am still keeping the hands of my dead son. Hinauu here has two sons by our husband, as you see. When we learned that Kaialea was to be killed, we decided to come and die with him, or if you will consent that we die in his stead; let him live."

Kila replied: "Your son will surely die; he is to be sacrificed tomorrow. I have nothing more to say in the matter; his life and death is with the executioner." Shortly thereafter, turning to his brothers he asked, "Where is your brother Kila?" One of them answered, "He was eaten by a shark, as our mother has told you." Upon hearing this reply the officers were ordered to arrest them and confine them in the temple with Kaialea. The mothers then were greatly troubled at all of their sons' imprisonment, and said: "Would that we had remained on Kauai, then our sons would not have gotten into this trouble. It is better now that we all die together."

The people were summoned to come together

the next day to witness the sacrifice. It was not Kila's intention to place his brothers on the altar, but was preparing to make himself known to his relatives, and to reveal the great crime his brothers had committed against him. Furthermore, he was unable to continue being a stranger to his mother any longer.

HOW KILA REVEALED HIMSELF

That night the king, with Kila, the chief priests and their attendants, came together to recite the prayers for the occasion in the *mua* house of the temple. All passed off smoothly and well till after midnight, when Kunaka, Kila and the chief priest entered the *kapu* house and joined in the recital of the long prayer of the service. Toward morning the note of a mud-hen was heard, whereupon the chief priest informed the king and Kila, saying: "Our prayer has been interrupted; with daylight almost upon us when the recital would have been satisfactory but for this. Therefore, there will be no sacrifice for the altar this day." Kila had felt there would be some interruption to the prayer recital for Kaialea's respite.

On this same morning Kila went to the house of his mother and aunt and brought them into the temple. As the sun was rising Kaialea and his brothers were brought in by the attendant officers and led to the base of the altar, when Kila came and stood by the *anuu*¹ and faced his brothers. His

1. A tall tapa-covered temple structure before which the idols stood.

mother and aunt, the chiefs and all the people were also gathered together in great expectancy.

As Kila stood before the people, his mother arose and spoke for herself and sister, as follows: "As four of our sons are to die today, let there be eight of our people killed with them, and us two, making ten." Knowing his brothers were not going to be killed Kila paid no attention to these words from his mother, but ascending the altar steps he turned and faced his brothers and revealed himself as follows:

"I am Kila of the uplands, Kila of the lowlands, Kila-pa-Wahine-ika-malanai, the offspring of Moikeha. I had thought that your evil designs against me were ended, but I see you still think evil of me. You brought me here and left me while you went home secretly. I called after you but you would not turn back. Being thus deserted I lived as a slave under some Waipio people just for the sake of a living, laboring patiently until I found a father in this Kunaka, and received my reward. The blessings you see me enjoying today I received through my patience. All would have been well were this your only crime. But no! you kidnapped a favorite son of this place and killed him, and took his hands and gave them to my mother and aunt and told them they were my hands, and that I had been eaten up by a shark. I am able to overlook your treatment of myself, but your treatment of a favorite lad of Waipio is an act the consequence of which I am unable to

protect you, your life and death is entirely at the disposal of the parents of the boy you murdered."

As Kila thus made himself known before all the people, Hooipo and her sister, learned for the first time the great crime committed by their sons, and ordered that they be forthwith placed upon the altar that had been prepared, and that death be meted out to them as their just due. Kila however deferred the expected execution for the morrow, that he might devise a way of saving them, as it was not in his heart that they should suffer death. During that night he plead with his mother and aunt in their behalf, saying: "Let Umalehu and the rest of them be saved, for by their leaving me here you are all saved from dying of hunger. Had they thrown me in the ocean you would have lacked food, therefore they ought to be saved." But the mothers were obdurate and would not entertain Kila's plea; their minds were made up that their sons deserved to die.

When Kila saw that his mother and aunt, being overcome with anger, were bent on seeing their sons punished, he kept the matter of saving them to himself, and would wait until his brothers were led to the altar, when he would make a last bold attempt to save them. The next morning, therefore, when all had assembled at the time that Umalehu and his brothers were about to be killed, Kila went forward to the place of their expected death and said, "Stay! Let me die first, and my brothers after me."

When his mother and aunt saw that Kila loved his brothers more than himself, their spirit for vengeance was overcome, and they joined with him in the pardon of them all.

Hooipo and Hinauu, with their sons, lived in Waipio many days after this event, but when the season of famine throughout the land was over, they all, with Kila, returned to Kauai and made new regulations and adjustments of the land and its government. Kila's mother and her sister desired and insisted that he resume the kingship of Kauai according to Moikeha's wish, but in this they were disappointed. Kila had no such desire, but maintained that his mother and aunt should be at the head of the government, with their sons as advisers, while he himself would be independent, as he was satisfied with his own land, Waipio. And so Hooipo and Hinauu acted as rulers of Kauai until their death, while Kila returned to Waipio with Kunaka, his adopted father.

III

TRADITION OF PAAO

TRANSLATED FROM S. M. KAMAKAU

PAAO came from Upolo after having quarreled with his brother Lonopele, and settled at Kohala, where he built the temple of Mookini. From him was descended Hewahewa, a noted priest of the time of Kamehameha. Lonoikawai was the chief of Hawaii at the time of Paaos arrival, in the sixteenth generation from Heleipawa, in the eleventh century.

It was said that many gods asked Paaos to accept and worship them as his deities. He had built his house on the edge of a precipice from which the *koae* (Bos'n bird) flew. Whenever any gods came to him Paaos told them to fly from that precipice. The one returning alive should be his god and receive his worship. But when they leaped from the cliff they were dashed to pieces at its base.

Lelekoae was one of these gods who came and called to Paaos, saying, "Here am I also." Paaos replied: "Yes, here you are, but who are you?" "I am a god," he replied. Paaos turned toward the precipice and said; "Leap then from that cliff, if you come to me alive you shall be my god." That god leaped and was killed; so also was another, named Makuapali.

After them came Makuakaumana. He flew like a bird from the cliff and was not killed but arrived alive, so he became the god of Paa. After this Paa wanted a priest so he told Makuakaumana, his god, that they had better go to a foreign land together and find a priest. The god consented, so they sailed over the seas to the utmost boundaries of Kahiki and found a priest and returned, bringing with them many images of gods. Thus image worship was introduced into these islands. The priest built other temples. After this Paa sent his priest again to Kahiki, and he so taught the people that image worship became an established practice.

At that time Lonoikawai and his chiefs became very wicked and Paa thought of sending to Kahiki to get Pili, a grandson of Lonoikawai. Laau, the son of Lonoikawai was Pili's father. Laau had sailed away to Kahiki and married one of the women there by whom he had this son Pili, according to the Ulu genealogy. Upon his arrival he was very much liked by the chiefs and people for he was very pleasant mannered. *Kanaloaamuia* was the name of the boat in which he came, though it is not known what kind of boat it was.

Pili upon settling in Hawaii was accepted as ruler by chiefs and people. Paa established the custom of *kapu-o* (prostration), introduced the *puloulou* (royal insignia), and also changed the method and forms of *heiau* (temple) building.

COMING OF PAAO AND OTHER CHIEFS

Paaο was a priest, Makuakaumana was a prophet, Pili (who was Pilikaaiea) was a chief, a descendant of Laau-alii, as shown in the genealogy of Hema. According to the story of Paaο, they were from the land of Wawau and Upolo, and lands on the west. Kaakoheo was the sea-cliff of the mountain ridge of the land of Upolo, where grew the *malaia* grass which Paaο brought with him to Hawaii. A sister of Paaο was named Namauu-malaia.

Paaο left his birthplace because of a quarrel with his brother Lonopele, who was a priest, a man of supernatural power (*mana*), very intelligent, knowing everything pertaining to his character as a priest. They were also both farmers. Lonopele cultivated his land, which was near the seashore, planting very many fruit trees in his field. Once the fruit was all stolen and he thought that Paaο's son was the thief who had done the mischief. He went to Paaο and told him that his boy had stolen all his fruit. Paaο said: "Are you sure you are right, and that your fruit was really stolen by my son?"

Lonopele replied: "I saw your boy going there, but did not see the taking, yet think he did the mischief."

"If that is so," said Paaο, "I will cut open the stomach of my boy, and if your fruit is not found, then what?"

Lonopele replied: "That is not my affair, that is for you to decide. When have you seen a person's stomach cut open? You are the only one responsible."

Pao made answer: "No, I will cut open my child's stomach, and if fruit is found, you are right, but if not, then you are wrong," and with a mind determined in its course, Pao caught the boy and executed the deed, but found no fruit. Then he bid Lonopele to look and see, but instead, Lonopele replied: "You perhaps are the one to look into your child's stomach."

Pao was full of sorrow at the death of his boy and said to his brother: "I will find a way to kill your child; you have betrayed me. I will leave this land."

He thereupon repaired and refitted his canoes, and when finished they were in excellent condition. He placed a restriction upon them that no one should touch them until the *lolo* sacrifice should be offered, dedicatory for a prosperous voyage. The *kapu* had been established some time when the son of Lonopele came along and slapped on the sides of the canoes. Pao heard the sound and told his servants to find out who was there. They reported that the son of Lonopele was slapping the canoes. Pao commanded them to kill the boy, which was done, whereupon the sacrifice to the canoes was made and the *kapu* lifted. He took the body and placed it under the hinder part of the canoes. In about two or three days Lono-

pele came to the place where the canoes were, greatly troubled, trying to find his boy who, he feared, was lost.

Lonopele was attracted by the fine finish of the canoes and remarked upon their good qualities. While looking them over carefully from end to end he noticed flies buzzing under the after part of the canoes. Upon search here he found the body of his boy, and saw he had been murdered. Therefore he was sick with sorrow for his child and wailed grievously. Crazy with anger against Paao, he said: "You have done a strange thing, O Paao! for you have killed my boy. You sought an opportunity against him to take his life. Therefore arise and depart from this land, for you are a bad man." Lonopele carried away his boy with mourning love song.

At this banishment by Lonopele, Paao made all things ready necessary for an ocean voyage. The name given his canoes was Kana-loa-a-muia.

Thirty-eight people went on the canoes, including two servants and the chiefs Pili (son of Kaaiea), and Hina-au-kekele his wife, as also Hina-au-aku and Namauu-o-malaia the sister of Paao. Paao was the priest and director, and he anointed himself for the voyage of discovery. When they were ready to sail, Paao stood on the canoes, while some prophets were standing on the Kaakoehe cliff. One called to him, saying: "O Paao! I must go with you."

Paao asked, "Who are you?" He replied: "I

am a prophet."

"What is your name?" asked Pao.

"Lelekoae is my name," was the reply.

Pao then called to him: "Leap and come to the canoes."

He leaped and fell on the stones below and was killed. In like manner a number of prophets were tested by Pao, that he might understand their power, but all failed save one.

Pao sailed forth and was nearly out of sight of land, one precipice only showing on the sea. A prophet stood thereon and called, "O Pao, I will go with you." He called two or three times before Pao heard him, and then but like a faint whisper. He looked back and saw the prophet standing on the brink of the cliff. Pao shouted, "Who are you?" The man said, "A prophet."

"What is your name?" asked Pao. "Makua-kaumana," was the reply.

Pao cried out: "The canoe is full, there is but one place left, a spot in the *momoa*."

"That is my place," was the response.

Pao told him to leap. The prophet flew like a bird and struck on the front of the canoe, catching the boat with his hands. He called out: "Here I am, where is my place?"

"On the platform (*pola*) between the two canoes," was the reply.

Thus was fulfilled this prophecy of Kalaikua-hulu:

*Thou partakest of the flying-fish,
 Skimming easily through the sky;
 Traversing the dark ocean waters
 Lest tremulous be the foundation-house of heaven —
 Of Kane, of Makuakaumana —
 Of the plain compassing the land;
 Encircling the borders of Kahiki,
 Flying, thou didst alight on Kaulia.*

When Paaο was out upon the ocean Lonopele sent many and great troubles. One of these was the strong *kona* (south) wind, as also various tempests, rain squalls, and the house-breaking tornado. But Paaο had prepared mats to cover over his canoes so that the water falling and blowing over them was shed. While the wind was blowing fiercely with much rain, and the waves ran high, two kinds of fish, the *aku* and the *opelu*, leaped up and skipped in the waters and quieted the waves. Because of this aid, both of these fish were made *kapu* to the Paaο family and their descendants.

Paaο came to the land of Puna in the island of Hawaii. This was the first land he entered and here he built his first *heiau* as a temple for his god, and named it Ahaula. It was a *luakini* (sacrificial) temple. From Puna Paaο went to Kohala, landing at Puuepa where he built the *heiau* called *Mookini* (multitude of dragons).

It was thought that Paaο came in the time of the high chief Laualii, because Pili became the ruling chief of Hawaii after him. According to the genealogy of Hanalaanui Hawaii was without a king, therefore it received the chief from Kahiki.

IV

KU-A-NU'U-ANU AND PA-KA'A

WHEN Keawe-nui-a-umi succeeded to the throne of his father Umi, on Hawaii, and dwelt in picturesque Waipio valley, as had his illustrious ancestors of several generations, he had as his *kahu* and favorite servant one Ku-a-nu'u-anu, a man from the common people but of such skill and ability as to mark him above his fellows.

The term *kahu* is applied to a guardian; a child's nurse; a caretaker of person or property, hence, connected with the king, to have not only the care of his royal master, but of his people also. It is likely that, as prince, Keawenuiaumi had grown up under Kuanu'uaniu's guardianship, for in this honored position he was well-known not only throughout Hawaii, but to the farther borders of the group, as a wise administrator in behalf of his lord. He was known also as skilled in all the games and athletic sports of those days, and an expert surf-rider.

In course of time the idea of change took possession of Kuanu'uaniu and he outfitted himself for a sight-seeing tour of the other islands. Selecting a trim-looking canoe from among those of the royal fleet, one that could be handled alone, he set sail from Waipio and shaped his course for

Maui, landing at Lahaina, where he was received with chiefly honors as a worthy emissary of Hawaii's king. In the entertainments that were given, he in turn performed various feats for their amusement, and from time to time tested the famed surf of *Uo* against the local surf-riding celebrities.

From the charm of Lahaina he set sail for Oahu, and landed at Waikiki, where king Kakuihewa held his court. The news of this distinguished arrival was quickly spread abroad, and, as the intimate attendant of the distinguished king of Hawaii, he was welcomed and feted with the best the people had to offer. Satisfying himself with a briefer stay at this point he boarded his canoe and continued on his way for the tour of Kauai.

It was not till he had made a complete circuit of the island that Kuanu'uanu was satisfied to land and haul up his canoe at Kapaa, and cast in his lot with the people of that section of Kauai. His presence in their midst interested them greatly, for his fame, which had preceded him, brought him a continual line of visitors to learn of Hawaii, its chiefs and people.

Among the customary callers was a very prepossessing maid of the village who showed a warm interest in the stranger, who, in turn, was pleased to entertain her with his narrations of life at the sun's east. A spell of mutual regard for each other gradually wove its entangling web, so that ere many weeks passed by he claimed La'a-mao-mao, the belle of Kapaa, as his own, though without the



BONINE PHOTO.

SURF-RIDING CONTEST



R. J. BAKER PHOTO.

LANDING OF A CANOE FLEET

knowledge of her parents, who were well-to-do but not of chiefly rank. For a season Kuanu'uanu and La'amaomao basked in the sunshine of each other's love, pleasure bent and carefree, but before many months rolled around a royal messenger arrived upon the scene to summons the *kahu* of Keawenuiaumi back to the service of his lord.

When Kuanu'uanu heard that he was wanted to resume the old-time relationship, his affection for his lord and master overcame his new love, and he hastened to obey the summons to return. Sending an attendant for La'amaomao he told her of his king's command, which it was his duty to obey, though it cost their separation. This quick ending of their days of joyous sunshine was a heavy blow, and cast a gloom over La'amaomao that deepened as the time of separation neared for they had indications that in due course another would join her in grief, to look in vain for a father's care. The subject was discussed between them, and plans for the future considered by Kuanu'uanu, for he said to La'amaomao: "Should you give birth to a girl, name her on your side, but if it be a boy, call his name Paka'a, after the crackled, scaly appearance of Keawenuiaumi's skin, from his excessive use of *awa*."

Kuanu'uanu was a man of fine striking appearance, tall and spare, with fine teeth, and hair tinged with gray streaks. This with his Hawaii fame, made him a great favorite as he traveled up and down the land. As to La'amaomao, she was the

idolized beauty of Kapaa, her charms winning the admiration of all the village gallants.

When, therefore, Kuanu'uanu departed for Hawaii, loud and long were the wailings of the many friends he had made in his sojourn with them. But La'amaomao was disconsolate in her grief; she stood up and went forth to tread the lonely paths, weeping bitter tears.

In course of time she gave birth to a boy child, and more than ever the father's absence was mourned, for La'amaomao's parents showed great displeasure and disappointment to their high hopes. In those days, parents of attractive daughters expected to benefit by securing a son-in-law with landed estates, whereby their bones would be preserved. La'amaomao therefore went forth from the parental home, accompanied by a much loved younger brother, named Ma'ilou, and dwelt down by the shore. Ma'ilou was a bird-snarer by profession, whereby he was the mainstay of the new household.

The child was named Paka'a, as his father directed, and he was nursed and reared without untoward incident until he was about four years of age, at which time a child can speak clearly. It was then that he surprised his mother with questions relative to his father, as to who, and where was he. She told him that Ma'ilou was his father.

Paka'a replied: "You are a large woman; Ma'ilou is a small boy; he is perhaps not my father."

From that time the subject was so frequently referred to by the child that the mother was troubled, and finally told him that: "Where the sun rises, and whence the wind blows, is the dwelling place of your father."

Now Paka'a was developing clever and intelligent. While yet a child he was thoughtful and observant, thus educating himself by what others achieved in this or that branch of work. He also had the ability to formulate and carry out new ideas, and finding himself capable of a certain kind of labor at one time he said to his mother: "Why are we not now eating flying-fish? We receive a few once in a while, while our neighbors have a continual supply."

She replied: "Perhaps it is owing to the laziness of your uncle, Ma'ilou, who devotes his whole time to bird-snaring in the mountains." Paka'a asked permission to accompany the fishermen on their next trip, as he thought he might secure forty himself.

"Small as you are, yet you want to go out fishing? You might get drowned for you do not know how to swim," said his mother.

"I can go, provided you ask Ma'ilou to assist me carry to the shore that fine long canoe (*kialoa*) on which he sailed not long since," said Paka'a.

"What a persistent child you are," said La'amaomao. "Tomorrow, then, go out fishing for us, maybe you can catch four, you clamorous child."

This permission was given with great reluctance. Paka'a at once proceeded to get the canoe outfit in order, and while so engaged he noticed the fishing fleet start out to make a drag-net haul of flying-fish. He watched all their maneuvers closely, and as they returned he noticed that they paddled all the way.

It is said that Paka'a was the first to introduce the canoe sail, which originated on Kauai and afterwards spread to all parts of the group.

Upon Ma'ilou's return at dusk from his day's outing, with his catch of birds, La'amaomao said to him: "Do not be in haste in the morning for an early start to the mountains. You had better first carry the canoe of the boy to the beach, as he has asked to go *malolo* fishing. I have tried to dissuade him but he has been very obstinate and persistent. Perhaps that is a peculiarity of his father."

"Look here," said Ma'ilou, "we are having birds for food, and occasionally some flying-fish, still this stripling asks to go."

"You two must not withhold me," said Paka'a, "but let me go for our supply, maybe I will secure a number of fours, better than the fragments we occasionally get from others."

The boy won his point, and with the help of Ma'ilou the preparation of the canoe was completed for the next day's service. In the morning, together they bore the canoe to the beach, and seeing that everything was in order Paka'a shoved

off, leaping into the canoe as it floated, and handled his paddle as if he had had long training. He continued on until he had joined the fishing fleet, when they all set out together.

While he had been approaching, the men noticed and commented on his being permitted to come alone, presuming the uncle was off, attending to his regular vocation of bird-snaring, as usual.

Nearing the place they judged suitable for a favorable haul, the director commanded the canoes to take positions. As the net was cast, the canoes with the ends arriving first usually obtained a number of fish in their rounding, but on this occasion they got none. Paka'a, with his small canoe, had continued on and shot between those of the fleet. The men tried to keep him back, but he kept dodging about until he had secured a supply, and followed the dragnet up to the time of the haul, when the fish was distributed, Paka'a's catch by hand being included.

When they were ready to return, Paka'a spoke up, asking who was their champion that would wager him to a race. "Let us canoe race," said he, "and if you are beaten by me your fish will become mine." A large man in a single canoe accepted the challenge. Paka'a asked him how many fish he had.

"Two *kaunas*" (eight), was the reply.

Paka'a said: "I will not wager with you, your fish are insufficient, for I have two *kanahas*" (eighty).

Then the men on the other canoes said: "Do you care if we bet? If each of us contribute ten fish (and there are eight of us), that will match your two forties."

"That depends on whether you have all agreed to the race; you see I am but a small boy, my set of teeth not being fixed, while you are full grown men. You have no reason to fear me," said Paka'a.

"We are accepting your challenge," they replied.

Paka'a then said: "Fetch me your fish."

This they refused, saying: "Perhaps it is better that we hold the stakes."

The lad objected to this, saying: "You well know that I have not strength to resist when you call for the fish if I am defeated, but if you win you may withhold the fish when I come for them."

"It is agreed," they answered, and counted the number into his canoe, feeling it was an easy victory for them, both in number and size, compared with the boy. When all was ready they started, the men plying their paddles with strength to attain speed, while the boy loitered, and to their amazement, his canoe was headed in another direction instead of following them. As they gazed, wondering, he stepped the mast deliberately to spread the sail, and adjusting all things to this purpose he seated himself and paddled backwards in turning the canoe for the wind to fill the sail.

By this time his opponents were almost out of

sight to him, but his full-bellied sail, noticed by them, told how rapidly he was gaining on them, so they dug their paddles deeper in the water to speed on.

Paka'a soon caught up with them and noticed the vigor of their paddle-strokes, while he sat still, with paddle as rudder, guiding his swift-sailing canoe. He voiced a boastful chant as he passed the fleet, which greatly angered the men, especially as they strove in vain to match his speed. He landed far in advance of them, and was eulogized by the people for his skill in handling his canoe. There was no disputing the race, and the canoe load of fish was Paka'a's, in which he rejoiced, while his competitors were mute with chagrin.

Some two years after this, Paiea, king of Kauai, announced his intention of touring the island, and follow it by visiting the kings of the windward islands. Such an important event required extensive preparation on the part of chiefs and retainers, as also hangers-on and commoners in his train, which affected every village and hamlet.

Paka'a observed the activities of preparation, and questioned the caravans of people passing through his village thereon, which wakened in him a desire to join this pleasure-seeking journey of the king. He so expressed himself and went home to lay the matter before his mother. When La'amaomao learned his desire she was troubled and sore at heart that her boy would follow Paiea

and retinue. After his much beseeching she finally said: "It would perhaps be wise that you do not go, for you will be reprimanded and imposed on by the king's servants." He could not understand why ill-treatment would be accorded him for faithfulness in such duties as became his small body, other duties belonged to the adults. So, after much cautionary advice she consented to his going.

Paka'a managed to join a chief's party to accompany the king around Kauai, though in a menial capacity, to be ordered here and there and be neglected at times in the distribution of food. But he forebore hardships for the sight-seeing benefit this touring the island afforded him, and to witness the festive occasions of the king's receptions at various points when all the retinue were feasted by the populace and entertained with sports, regardless, according to an old saying: "The caravan eats excessively and behaves superciliously, but when repairing to your own homes you have to prepare your own" [food].

Several months were spent in circuiting Kauai, and after a short rest and outfitting for touring the windward islands, the royal party set sail for Oahu. Paka'a obtained his mother's consent to continue his travels with the king's retinue. Again cautioning him to obedience and forbearance, she said: "In case you visit Waipio, Hawaii, where dwells your father, be observant and listen. Should you reach Keawenuiaumi's know that you have arrived at your father's residence. Look for two old, gray-

haired men, seated. The one with a feather cape is your lord Keawenuiaumi, and the one sitting by him with a fly-brush is your father. Do not hold back in fear, but go forward and sit on his lap. Should he ask your name, tell him it is Paka'a, the crackled skin of Keawenuiaumi, from the use of *awa*. Your father is a chief of Hawaii, a personal attendant on the king. Here is an article I put into your keeping; this gourd, inherited from our ancestors. Its value lies in its wind power. If in your sailing with the king, it should fall calm lift the lid slightly and a gentle breeze will result. Further exposure will produce fresh gales."

This wind-gourd was strange to Paka'a, but he took care of and valued it, and named it after his mother, La'amaomao, and it became famous throughout all the land. Outfitting himself with fish line and other necessities, which he packed with a bundle from his mother in another gourd, he set forth to join the company.

When the large fleet of canoes and everything was ready, the journey commenced, an extensive retinue accompanying Paiea. So numerous were the canoes required for this royal progress that the channel-waves were calmed by them in crossing. Arriving at Oahu the customary courtesies of its chiefs were extended the visiting party; the warm welcome and kindly treatment of feasting and entertainment was accepted as auspicious of the journey throughout. The sojourn ended they sailed away. Attended by many Oahuans they touched

at Molokai. From here the party visited Lahaina and Hana, on Maui, spending several days at each place, then crossing the channel to Hawaii.

Arriving at Kohala a portion of the army of sight-seers landed to travel overland to Waipio, while the others continued by sea along the coast to the famed valley. Upon Paiea's landing he was warmly welcomed by Hawaii's king, and escorted to his residence with regal pomp and splendor. Soon the valley was darkened by the smoke of the many ovens in preparation for baking the food for the season of feasting to be inaugurated.

At the meeting of the two rulers affectionate was the greeting and rejoicing between them, as also the chiefs. The people of Waipio and adjacent lands and valleys brought their *ho'okupus* (royal tributes), and for a time feasted the visitors till they were nauseated. But as their stay was lengthy the food supply of the valley steadily diminished, and the majority of the common attendants in Paiea's train bordered on hunger. Becoming acquainted they had to seek their food, it no longer sought them. Paka'a felt the changed conditions, for besides suffering hunger he was made to feel his menial position among them. He noticed that the king's immediate attendants were the only ones now in the enjoyment of Hawaii's bounty, so recalling his mother's instructions relative to his father, he determined to make himself known in the presence of Keawenuiaumi.

Announcing his bold intent, his companions told

him that certain death would result from so reckless a disregard of the sacred *kapu* that hedged the king. But Paka'a was not to be dissuaded, saying: "This body will be thrown on the mercy of those gray-haired men, should I be killed that would be my misfortune, but it were better to suffer death in their presence than die of starvation." He then opened up the bundle his mother had given him, and arrayed himself for the first time in its *ninikea* (white) loincloth, and cape made of *kalukalu* (a fine sea-grass), and set forth courageously.

Avoiding the well-guarded entrance to the king's premises Paka'a sought entry by a path in the rear. As he approached the place where sat the king and Kuanu'uanu, he was detected by the guards, who set up a loud cry at the trespass of the *kapued* precincts, and they rushed forward to kill the intruder. But Paka'a ran and stood undaunted before his father, and taking the fan from his hand he fanned him, then sat on his lap. Kuanu'uanu opened his legs apart for Paka'a to fall through but the lad reseated himself on the right thigh. Instantly Kuanu'uanu asked, "Are you Paka'a, my son of the sight-seeing sojourn on Kauai?"

"Yes," said he, "I am Paka'a, who was born of La'amaomao."

The father first embraced him, then turning the head of the child of his old age he rubbed noses with him and wept loudly.

The king asked, "Whose is this child?"

Kuanu'uanu replied: "Mine indeed, begotten

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on my pleasure-seeking voyage, at Kapaa, Kauai. Paka'a is his name, from the scaly appearance of your skin through *awa* drinking; this is he." Keawenuiaumi then understood.

Forthwith the rumor of Paka'a's acceptance at court was spread abroad and reached the ears of Paiea and attendants from Kauai. Those who had ill-treated the lad repented of their misdeeds, fearing severe retaliation through Paka'a's coming into royal favor, but with the wealth and attention showered upon him since his recognition he was not excited nor vindictive, but maintained the kindly disposition for which he had been noted.

His traits of observation and foresight led him to profit by the opportunities and experiences as a favored attendant, with his father, upon king Keawenuiaumi. Already he was wise beyond his years, and soon became skilled in cloud and star observances for directing operations on land and voyagings at sea. In Kuanu'uanu's administration of the land matters of the king, the lad proved an able co-worker. He thereby became a favorite with the king, and under his father, was empowered to apportion lands to those of his fellow-voyagers that had preferred to remain on Hawaii when Paiea, their king, and attendants returned to Kauai.

On the return voyage of Paiea, which was attended with great honor, Paka'a forwarded supplies of good things to his mother, a custom he faithfully observed as opportunity offered in this



J. J. WILLIAMS PHOTO.

COCONUT AND PANDANUS GROVE, WITH REFLECTION

and that year.

As time went on Kuanu'uanu failed in health, and at his advanced age, his duties to the king were gradually assumed by Paka'a, to whom the father gave the following instructions as he saw his end was near:

"Keep close vigilance upon the king and obey his trivial and important behests. Be not wasteful of the food left over from his meals; should it not be early required dry it in the sun and then put it in a fresh gourd. Economize in the use of fresh fish; of *awa*, fresh or dried. Guard the large man and the small man; the chiefs and the commoners. My lands are yours, but observe the will of your master."

Keawenuiaumi heard all this advisory transmission of duties from father to son, and he was touched by the solicitude of his faithful *kahu* for his welfare in dying moments. And the affection and regard of the king toward his efficient personal guardian was manifest in his grief. Paka'a might not be like him.

The Court and all Hawaii was saddened by the death of Kuanu'uanu, and the whole kingdom mourned for the loss of an able administrator. Following this period of sorrow, adjustments were made for Paka'a's promotion as chief steward, overseer and body-guard of Keawenuiaumi, the king, and he proved a life-long, worthy successor to Kuanu'uanu.

V

KAUIKI AND HANA TRADITIONS

KAUIKI is not a grand hill to look at. In its outline or profile it resembles the head of a *moi* (fish) diving in the ocean. On its northeast is the dark cliff of Mapuwena, and at its base is the slippery sand of Kapueokahi by the ship's harbor and the surf of Keanini. To the east of Paliuli (dark cliff) is a sort of deep round cave wherein the illustrious chiefess, Kaahumanu, was hidden during the battle engagements of Kalaiopuu and Kahekili, in East Maui, in 1775 and 1778. There did Kaahumanu lead Mr. Wm. Richards in 1830 and showed him her place of concealment, and the spot at Mapuwena where she was born. Down at its front, and within the cave at the base of Kauiki, lies the famous eel of Laumeki, which causes the top to tremble.

A certain blow-hole is at its front that is sounded by the reef-wind of Mokuhano. Its principal outlet of sound was closed up entirely with kauila spears, the strange work of a certain chief named Kalaikini. (Those spears have so remained to this day.) Over two hundred years have passed since then.

At the south flourishes a coconut grove (whence the saying, "the coconuts of Kane are not reached

by you"), and the dark cliff of Kaihalulu. On the western and northern sides spread the flat lands devoted to Hana's cane cultivation. Close to the base of the hill is the ancient land division of the chiefs, called Kuakaha, with the temples of Honuaula and Kuawalu. There was the bake-oven for slain warriors taken captive by Kahekili at the hill of Kauiki in 1782.

Just above the water of Punahoa is the base of Kawalakii. Near the crown of the hill, there is the ladder of the hill of Lanakila (victory) of the *ohia* of Kealakomo, which was closed in the contest of that period. From the summit of the hill looking eastward is seen ever-green Hawaii, on the south side of Makakiloia is Makapalena, and on the northeast of Mapuwena, in the center, is the foundation of Wananaiku. Viewing Kauiki from Hawaii, Kaihuakala lies to the front; inland is Puuokahaula, while seaward is Alau, like a sheltering island.

In such is its dignity and claim to admiration, like a bird soaring upward, a cape for the *noio* sea-bird of Mokuhano, as if sacrificed for the tropic-birds of Kaihalulu and Kapueokahi. There a certain chief thrust his spear in the heavens for Hana's fame, as "Hana of low heavenly rain."

FAME OF KAUIKI

Kauiki is famous for the residence there of Aikanaka and his wife Hinahanaiakamalama. Aikanaka was a chief who was born at Kowali of

Muolea. At Hoolonokiu was the birthplace, and the several evidences, in proof of the event, were interred at various localities, well known.

Makaliihanau was the place where he was reared. It is said that he was a good chief; a chief who regarded his people; a farming chief. According to Maui and Oahu traditions, Heleipawa was the father of Aikanaka, and Kapawa was Heleipawa's father. The birthplace of that chief is well known. Hawaii's traditions and genealogies do not relate where he was born. Hulumanailani's place of birth is uncertain and obscure.

It is said that Hinahanaiakamalama was of Ulu-paupau, off in Kahiki, whence she came and became a wife for Aikanaka. Upon their marriage as husband and wife, they lived together on Kauiki. There were born imbecile children, after which was Punaimua. The servants of Hinahanaiakamalama were Kaniamoko and Kahapouli. The bathing place of Puna was Alae, at Kawaipapa. The guardians wished to take care of the child of their ruler.

Their lord [and mistress] took this and that land, not realizing that her work would be wearisome to her, and unknown to her husband and her guardians. At the time of the birth of Hema, the last child, her doings were well-known to the elder child, but unknown to her husband and her guardians. The female guardians thought to take the water of Punahoa, and at Waikoloa to take the rag and the excrement of the children. That indeed

was taken to Papahawahawa, at the Koolau (northern) side of Ulaino. It is related in their history that on account of her weariness and fatigue at their running to and fro, she secretly determined to leap to the moon.

At Wanaikulani was the place she leaped on the night of Hoku. On the night she leaped her husband caught hold of one leg, which broke off at the knee. She is called Lonomuku (shortened Lono) as she is hung up in the moon. Perhaps it is true, or may be not.

Puna was transferred to Oahu, but Hema was reared on top of Kauiki, and became a fine looking man, and famous as the handsome man of the chief.

Above Iao was a certain young chiefess beauty, Luamahehoa, belonging to Luamaheau. Upon the marriage of Hema to Luamahehoa, at the end of the first month she sickened with pregnancy; at the end of the second, sleeplessness possessed her to the third, fourth, and fifth month. Hema then thought to sail for Kahiki for the birth-gift for the child from the parents of Hinahanaiakamalama, the grandparents of Hema. The birth-gifts he went for were the *Apeula* and the *Apoula*. However, Hema sailed, and found the parents and grandmothers of Hinahanaiakamalama. In that country the eyes of the men was the fish bait, therefore, the eyes of this and that man were stolen in the night. The eyes of Hema were also taken by the Aaianukeakane, that he dwelt blind at Kahiki.

Hema's wife, Luamahehoa, waited the months for the husband's return till the time passed, and the birth period was near. Luamahehoa went above Loiloa at Hanauka, in Iao valley, and there gave birth to Kahainui of Hema.

*Hema was the chief of Kauiki,
That was born in green-backed Hawaii,
Pueokahi is stilled by the calm
Of the wind on one side.
Punahoa indeed is the navel string,
The foetus covering is at Kawalakii,
Kuakaha is the navel, the navel of the chief,
Taken above to Mapuwena.
A chief indeed is Kaihalulu at Mokuhano.
Wananaiku is the foundation,
A sportive place for Hema
To seek till finding the wife.
Luamahehoa of Luamaheau is she.
Begot was Kahai, the rising-cloud of Kane.
Conceived the first month,
Unpleasant sensations the second, third,
Fourth, fifth the month,
Hema sailed for Kahiki,
Seeking the birth-gift.
Caught was Hema, seized by the Aaia.
He fell at Kahiki, at Kapakapakaua.
Remaining at Ulupaupau,
There are the eyes of Hema.*

Hua, a son of Kupuaimanaku, was a certain chief who lived at Kauiki. This Hua was a warrior chief who built the temples of Honuaula and Kuawalu. Kaniuhoohe was the name of his battle at Hakalau, Hawaii. Alomakauwahi was the name of his club with which he slaughtered the chiefs of Hawaii at Hakalau. That is considered the very oldest battle.

Many were the chiefs who lived at Kauiki and at Hana. The family of Hana, the family of Kanaloa, and the family of Kalahu, those were chiefs who lived at Kauiki and at Hana in the years subsequent to Hua until the time of Piilani.

When Kakaalaneo was king of Maui, Eleio, a chief, resided at Kauiki. After that resided the chief families of Kanaloa and Kalahu, of Kalae-haeha, of Lei, of Kamohohalii, of Kalaehina and Hoolae.

This man Hoolae was of short stature, four feet perhaps was his height, and his hands were gnarled with sinews. His external appearance from top to bottom showed strength, and he was courageous, because he was born of the strong families. He lived on the top of Kauiki.

OF KIHAAPIILANI

Kihaapiilani sought a place to be avenged [on Lonoapii] for the injuries done him, therefore directions were given to Kahuakole and Waialanahua, both smart men living at Kawaipapa. Kihaa-piilani assumed to be an offspring of Kahuakole, and was made a favorite companion. Kihaapiilani was a fine looking man; he had no blemishes from head to foot; his body form was splendid. His companion, who was Kumaka, accompanied him, and he called her his sister.

The chief's daughter of Hana was accustomed to surf-riding at Keanini during the season the surf reached Punahoa. Koleaamoku was the name of

the daughter of Hoolae.

Kihaapiilani was a smart youth of Waikiki, Oahu, for the surf of Maihiwa at Kalehuawehe taught him his proficiency; there was no wave he could not ride successfully to shore. Kahuakole said to Kihaapiilani: "You go to the surf-riding with the daughter of Hoolae." So Kihaapiilani went out to the surf-riding. When the daughter of Hoolae saw this fine looking man, and that he was an expert surf-rider, the desire arose within her to win his affections. Koleaamoku was *kapued* (banned). When she had been released by Lonoapii, then she might marry a man.

At the second and third surfing the warm desire of Koleaamoku greatly increased. Kahuakole said to Kihaapiilani: "Do not go out surfing again," to which Kihaapiilani gave assent.

Koleaamoku noticed that Kihaapiilani did not go out surfing again. They then journeyed from Waikaahiki at Waikoloa, to Kikihale, which is at Kawaipapa. There they joined together and she became a wife of Kihaapiilani. The rumor spread abroad and was heard by Hoolae, that his daughter had married the son of Kahuakole. Hoolae thereupon separated from her and legally vowed he would not acknowledge her again.

Kihaapiilani and Koleaamoku lived together until the birth of their child Kauhiokalani. When it turned, and crawled, Kihaapiilani said unto Koleaamoku: "Are you a favorite of your parents?" His wife replied: "I am a favorite of my

parents. I am the greatest; no one else greater, I am the only one; whatever I should ask, that would my parents grant me."

Kihaapiilani thereupon said: "You go and ask for land for us; a piece for the cultivation of food. If the land of Hana is given from yonder to yonder of the district you must refuse it. Here are the lands you must ask for: first, Honomaele, second Kawaipapa, third Wananalua." So she set forth.

Upon Koleamoku's arrival, rending was the affectionate wailing of the parents for the grandchild, and all sufficiencies were readily supplied. After the feasting was over Hoolae, the father of Koleamoku, asked: "What great cause, O my daughter! brings your company hither?"

The daughter bowed low, and in reply said unto her father: "My husband has sent me for agricultural land for our use."

The father replied: "Here is the district of Hana, from Puaaluu to Heleleikawai." The daughter said: "It is not all wanted, only three pieces of land are asked for."

The father asked: "Which? Which?" The daughter replied: "Honomaele, Kawaipapa and Wananalua." The father stood bowed a long while then raising himself up said to the daughter: "Your husband is a chief." "How come you to know its Kihaapiilani?" asked the daughter.

Hoolae further said to the child: "Your husband is not wanting agricultural land, but battle

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grounds against his elder brother Lonoapii. Honomaele, of the *ohia* forest of Kealakomo, was in that strife that closed the ladder of the hill, Kawaipapa is the stony path reaching to the top of the hill, and Wananalua is the battle ground of the fortress of Kauiki."¹

1. Translated from *Kuokoa* of Nov. 18, 1865.

VI

TRADITION OF KIHAPIILANI

(The following tradition of Kihapiilani, differing widely from the generally accepted version connected with the history of Umi, is found in 1840, as having been "noted down from the mouths of the natives," and published "as affording some insight into the customs of the country at the early period with which it deals." Those familiar with the Story of Umi will notice several points of similarity in this.—Editor.)

IN THE reign of Liloa, king of Hawaii, father of Umi, Piilani being king of Maui, Kalamakua of Oahu, and Manokalanipo, king of Kauai, Kalamakua took to wife Kelea, a chief woman of Maui who had been stolen and carried captive to Oahu. They had a daughter called Laielohelohe who was married to Piilani, king of Maui, from whom descended a daughter called Piikea; a son, Lonoapii; a daughter, Kalaiheana, and a son, Kihapiilani; four children. Kihapiilani lived on Oahu with his mother's brother. Piikea was married to Umi, son of Liloa. Lonoapii lived at Maui with his father.

Kihapiilani's uncle was angry with him because he pulled up and consumed his food. Kihapiilani asked his mother: "Where is my father? This is not my father; he is a man who gets angry at me." His mother replied: "This is not your father; your father is at Maui." The boy replied: "I will go there and live with my father." To this

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his mother assented. She made ready the canoe, provided the food and said: "Go, you will find your father keeping the *awa kapu*, and no canoe will be allowed to land; if you reach Keawaiki at Lahaina, do not fear if the people attempt to resist your landing; your being afraid will end in the burning up of the canoe with fire. Land on the beach, let all the men remain on board the canoe in charge of her, but go yourself ashore to the large man sitting at the door of the house; he is your father, sit on his lap, and if he asks you whose boy you are, tell him you are his, I am Kihapiilani. If he places you at his left hand, that is your place; there is no land on that side; the right side is the place of lands. There will be two cups of *awa*, the one in his right hand represents your elder brother Lonoapii, the other yourself. He will drink first the cup in his right hand, then that in his left; then take pieces of potato in his right hand and left and eat them in the same succession; then a banana in each hand, eating them in the same order; after which he will eat fish and poi, then the *kapu* will be ended. If he offers you the cup and potato and banana which are in his right hand you will be the heir; if not, you have no inheritance."

Kihapiilani heard the words of his mother, and sailing arrived at Maui, where he found everything as his mother had told him. On landing he found the big man, sat on his lap, and being asked his name said it was Kihapiilani. His father

kissed him and seated him on his left, but the boy leaped over to the right side. The father then said to him: "You have taken your elder brother's place;" and without the consent of his father he continued to sit there. The father put out his right hand to take the cup of *awa*, but the son snatched it from him. Likewise the potato and banana, his father saying to him, "This cup belongs to your brother," etc., but the boy took them for himself.

He constantly conducted himself in this manner during the life of his father. At his death the lands were willed to the elder brother, who was angry with his younger brother Kihapiilani for his efforts to obtain the birthrights. When Kihapiilani went to visit his brother, he ordered the wicker gate of the enclosure to be shut upon him, which caught and held him fast; then a dog was set on him who mangled his skin with his teeth. Kihapiilani struggled hard and broke away and went to the house of his guardian weeping, who asked him: "Why this snivelling and weeping?" He then informed him of what had passed. "Who did this?" "The king, my elder brother." "Bear it patiently," said the guardian. After a long period had passed, thinking all was over and good feeling restored, Kihapiilani visited his brother again. He found him with calabashes of salt water around him filled with small fish, and thinking he might venture to ask a favor, said: "Let me have a calabash of fish." The calabash contents were discharged in his face and he returned home weep-

ing. His guardian advised him to bear it.

Afterwards going to play in the surf, his brother having a fire to warm himself on shore, and being cold Kihapiilani landed first and stood by the fire, whereupon his brother landed and threw the fire all over him, burning his head badly. His guardian advised him to bear it patiently. At another time all the people were engaged in catching squid. Kihapiilani went to take one, but was seized by his brother and struck in the face. His guardian said: "Better kill you outright; let us rebel." Kihapiilani assented. They fought in the Wailuku valley near the present female seminary and Kihapiilani was beaten; all his people were killed; he and his guardian alone escaped. Kihapiilani then returned to Lahaina to dwell. When he had become full grown he rebelled again, and was again beaten and all his people killed, together with the guardian. Kihapiilani only was allowed to escape. He then went to Molokai and rebelled again. They fought on the hill called Pakui, and although the king's order was to kill him, he escaped when the battle turned against him. Kihapiilani ran to the forest, leaped down a precipice into the top of a tree and was followed by a friend who saved him, and gave him a canoe in which he went by night with his wife to Lanai, where he stayed two days. His friend then said: "Let us go to Maui." Setting forth they arrived at evening and went into the woods of East Maui, where they were seen by some fishermen who re-

ported them to the king on his arrival at Maui. The king sent Kalamea, his runner, after him. Kihapiilani, seeing the dust raised by Kalamea, said to his friend: "Here comes the swift man; he can go around Maui in a day." As he approached Kihapiilani said to his friend: "Cannot you pray for us?" "Yes, I can," he replied. The prayer was said, and when ended the runner cut his foot with a sharp stone and fell down; he then bound up his foot with the vine of a convolvulus and went on limping, but Kihapiilani was enabled to keep out of his way. After two days his friend said: "You go to Kula and secrete yourself, and I will return to the king. He did so, and Kihapiilani with his wife went and lived at Makawao. Being cold and having no *kapas* he told his wife to beat *kapa*. She said: "I have no implements." Kihapiilani said: "I will go and steal them." Then his wife made two *kapas*. After this the owner of the log on which the *kapa* was beaten, heard the sound of the hammer, and recognizing it to be his, came and took it away. They had prepared land to plant and Kihapiilani went after potato tops; having obtained a load he met an old man who asked him where he was from. He said "Makawao." "No," said the old man, "all those people are familiar to me." "I am from Kipahulu." "No, I have seen all these; you look like a chief." "I am one." "What is your name?" "Kihapiilani." "Have you a wife?" "Yes." "Go for her and live with me." This done the

old man inquired the cause of the rebellion, learning which he condemned the king for abusing Kihapiilani. "Let me place a stone hatchet of your god and say the prayers, and if it rains, with thunder and lightning your god is propitious and you will have the kingdom." The signs being favorable they went to get timber to build him a house. An old priest said to the chief Kihapiilani: "You will have the kingdom; go down to Hama-kuapoko; there you will see a man called Aupuni." This done and the story told, Aupuni performed the ceremony with the stone axe, and the rain, thunder and lightning revealed favor from the god. In the morning Aupuni recommended him to Hoko, a priest at Keanae, to whom he went, when the same things were repeated with like success. Thence he was recommended to go to Hana, to Owao, a priest, where on arriving with his wife he said: "I am advised by Hoko to visit you." When he had told his story Owao, like the rest, condemned the king. Owao said: "I must get you a surf board." Kihapiilani spent his time playing in the surf until the daughter of Hoolae, chief of Hana, fell in love with him. The priest said to the wife in his presence: "Let your husband take this girl for his wife and you be a servant until he gets the kingdom." To this Kihapiilani objected, but his wife was willing. Next day the girl came and took Kihapiilani while in the sea. Her father was angry, because the girl was to be the wife of the king, therefore he rejected

her. She being expectant the priest advised Kihapiilani to go and address her as though he had something to say, and if she asks you what you want, tell her your arms are aching to plant, but when your food is ripe other people will take it away. Go and ask your father for land; ask for the lands of Honokolani, Waipapa and Wanana-lua. This done she went to her father, who ordered a dog baked and fed her. Then she asked for land. He inquired: "What land?" She told him. He said: "No, if you take those lands you take the two hills which are celebrated in war; you will then be rebels." This was told the priest Owao, who said: "I can do no more for you, but your god says you shall have the land; go and wait; leave the new wife and take your old one." The new wife mourned with love for Kihapiilani.

After this the priest said: "One thing is left for you to do; go to Hawaii where you have a sister, the wife of Umi." This he did, leaving the new wife. On leaving his wife and people he said: "If you see no fires you may conclude I am killed, but if there are many fires lighted, expect to be sent for." Traveling all day he arrived at night at the king's place. The king was in his own house, and his wife Piikea was in the eating house. They entered the sleeping apartment and when his sister returned from the eating house she asked Kihapiilani his name, and when he told her she kissed him and wept. Umi hearing it, was told that his wife's brother had come, and he said he

ought not to have come in that style, he should have come directly to me, his friend, but he gave immediate orders to all the chiefs of Waipio to bake dogs and *kalo*, saying: "Let there be *kapu* dogs and *noa* dogs; let there be *kapu* food and *noa* food."

After the wailing had subsided Umi called Kihapiilani to come to his house; a feast was prepared, after which Umi inquired: "Why have you come?" Kihapiilani answered: "I have escaped with my life." Umi asked: "How is it?" whereupon Kihapiilani told him all. When Umi heard this he replied: "Your brother has abused you in a remarkable manner." Turning to his men he said to one: "Run to that side of the island and order the chiefs, head men and officers, to hew out canoes, barb the spears, braid the slings, and be ready at the end of this year, one month after, to fight. Lonoapii of Maui is our enemy." He sent likewise another runner on this side of the island with the same orders, that they might meet in their course. After the men were gone, Umi said: "We shall lose our labor in fighting with your brother. He will hear of your arrival here and will be taken with fear of me and die trembling." This happened; he died and left his kingdom to his sons.

Kihapiilani dwelt with Umi to the end of the year, and in the following month they sailed to the war and landed at Hana, all the chiefs and people and canoes of Hawaii, and the women and children. Landing a party at Hamoa, they fought with Hoolae, who drove them back to their canoes,

an idol erected in the narrow road frightening them. Afterwards they took possession of the hill called Kauiki, at the extremity of the harbor, from which point they made a successful sally and put Hoolae to flight, for as they approached the idol, a man by the name of Piimaiwaa struck it with his spear. "What sort of a man is this?" said he. "He does not move," and a second blow convinced them that it was an idol and not a man. They pursued Hoolae and caught a large man whom they took to be him and carried him to Umi. Kihapiilani said: "This is not Hoolae; he is a small hairy man." Hearing this Piimaiwaa soon found him and chased him among the *lauhala* trees until dark, when he killed him, wondering at his swiftness of foot for so small a man. On reporting to Umi they sent men with torches and brought him into his presence, where they offered sacrifices and repeated prayers, that the gods might consume the body of his enemy.

Next morning the army, bearing the idols of Hawaii, advanced to the westward, by land, and the king by canoe, until they reached Wailuku, where they fought with the chiefs of Maui and put them to flight. Pao, Hoko, Aupuni, and Owao, the priests who had aided Kihapiilani, said to him: "If Umi gives you the kingdom, do not take it, for we cannot hold it long. Let it be for the children of Umi as long as he lives, that he may help us keep it; but on the death of Umi the kingdom should belong to Kihapiilani. The land

offered and refused was finally settled on Kumalae and Aihakoko, whereupon Umi went back to Hawaii.

Kumalae and Aihakoko remained as rulers, with Kihapiilani under them. Aihakoko had a guardian, who, having died, he mourned over his body, and because he could not bear to have it buried he took it in a canoe and gave it to the sharks, but the sharks would not eat it; he then went from place to place; to Lanai, and to Molokai, but no shark would eat the body. While thus employed he was taken sick and landed at East Maui, where he died. After this Umi died, and Kihapiilani, sending Kumalae to Oahu, took possession of Maui. He reigned a long time, oppressed the people, made a road of flat stones all around the island and finally died a natural death.

VII

KUKANILOKO: FAMED BIRTHPLACE OF ALIIS

OAHU'S TRADITIONAL MECCA OF ANCIENT TIME

AMONG the various Hawaiian traditions connecting with important early periods in their history, few, if any, have had a deeper hold among them than attaches to Kukaniloko, the famous birthplace of aliis of the highest rank, at Helemanu, in the Waialua district of Oahu, better known now as Wahiawa. The fact that a number of those who were born there became identified with events that affected the whole group doubtless helped in this recognition of predominant virtue, and its recurrence from time to time through the centuries have maintained, and doubtless magnified, its traditional benefits which held among them up to the dawn of civilization upon the islands.

We look in vain today for the prominent boulder which in tradition, if not in fact, held the magic power and marked the locality on the plains of Helemanu, and against which chiefesses of the highest rank were alleged to lie during childbirth, that virtue of a painless accouchment as well as recognized "blue blood" of her offspring would be

assured. Instead, the searcher will find a scattered lot of large stones, most of which are deeply imbedded in the earth, and several of which are flat surfaced, even with the ground. These are in an area of about one hundred square feet and within the past few years have been protected by a wire-fenced enclosure of perhaps twice the size, for preservation as the historic landmark that it is. Credit for this action is said to belong to the manager of the Waialua Agricultural Company.

Amid a group of three or four of the more prominent of these stones is one standing, tongue-shaped, measuring a little over five feet in height by two and one-third feet in width, that has been supposed by many was the famous stone in question from its weather-worn condition, but an aged native familiar with the locality and its traditions, says, it was brought from elsewhere a number of years ago and set up there. It is clearly a different quality of lava rock than predominates in the vicinity. Facing this stone, westward, is one of the largest, deeply imbedded in the ground, the upper surface of which has rudely shaped depressions fitting the human form that primitive mind in ages past coupled with a cause and a purpose familiar to the savage idea, which subsequent generations, through superstition and tradition, have magnified.

While this origin may be lost to us, the tradition of its recognized eminent virtue has come down by various native authorities which traces

it back to about the opening of the twelfth century.

One early writer gives the following descriptive account of its origin and purpose:¹

“There were two famous places for the birth of children of tabu chiefs, viz., Holoholoku at Wai-lua, Kauai, and Kukaniloko at Waialua, Oahu. These birthplaces were thought to add some special divine gift to the sacred place already occupied by a tabu high chief.

“Kukaniloko was made or established by Nana-kaoko and his wife Kahihiokalani as the place for the birth of their son Kapawa. A row of stones was laid down on the right hand and another on the left hand, and the face was to the right side. There stood thirty-six chiefs, eighteen on each side. A hill or mound was made for the back. Kukaniloko was the stone to be trusted. If any one came in confident trust and lay properly upon the supports, the child would be born with honor. It would be called a chief divine; a burning fire.

“When the child was born, it was quickly taken inside the Waihau of Hoolonopahu. There were forty-eight chiefs to whom belonged the duty of the birth ceremonies of cutting the navel cord.

“The south side of Kukaniloko was a furlong and a half, and on the western side two furlongs. There the tabu drum of Hawea was sounded, signifying that a chief was born. On such occasions the common people assembled on the east side of

1. *Kuokoa*, vol. iv, No. 31.

the stream—a thousand of them (a *mano*), on that side of Kuaikua. On the south side were the servants.

“But some of the chiefs were born without, and at the hill for the back. Some chiefs were born on the highway; they were chiefs indeed, but not tabu; they were *iwaho*, outside.”

Fornander says: “that the building up and consecration of Kukaniloko, on the Island of Oahu, that peculiarly hallowed place in all subsequent ages of Hawaiian history as the birthplace of the highest ‘kapu chiefs’ is universally ascribed to Kapawa’s father Nanakaoko,”¹ an Oahu chief of considerable note. “He and his wife, Kahihio-kalani, are by the oldest, and by all the legends, acknowledged as having built this famous place, the remains of which are still pointed out about three-fourths of a mile inland (to the right) from the bridge crossing the Kaukonahua stream on the main government road, Waialua-wards. Chiefs that were born there were ‘born in the purple’ and enjoyed the distinction, privileges and tabus which that fact conferred. So highly were those dignities and privileges prized even in latest times, when the ancient structure and surroundings had fallen in decay, that Kamehameha I, in 1797, previous to the birth of Liholiho, made every arrangement to have the accouchment take place at Kukaniloko, but the illness of Queen Keopuolani frustrated the design.”²

1. *Polynesian Race*, vol. I, p. 200.
2. *Ibid.*, vol. II, p. 20.

The reign of Kapawa did not leave him an enviable record, yet "amid all the confusing accounts relating to him and his times, they are positive on three episodes in his life, viz: that he was born at Kukaniloko; that he was buried at Iao, an equally hallowed burying place of ancient chiefs situated in the valley of Wailuku on the Island of Maui; and that he was the last sovereign or supreme chief of the Island of Hawaii previous to the arrival of Pili, surnamed Kaaiea,"¹ about the year 1100.

"Mailikukahi, one of Oahu's most beneficent rulers, son of Kukahia'ililani and Kokalola, is said to have been born at Kukaniloko, and thus enjoyed the prestige of the tabu attached to all who were born at that hallowed place."² He is credited with marking definite boundaries between the different land divisions, thus obviating future disputes between neighboring chiefs and landholders; with enacting a code of laws in which theft and rapine were punishable with death; also that all first-born male children should be handed over to the *Moi* to be brought up by him and educated. While peacefully disposed, he proved a brave defender of his envied realm in thoroughly defeating an invading force of Hawaii and Maui raiders in a sanguinary battle which began at Waikakalaua and continued from there to the Kipapa gulch, where the invaders were vanquished, and the gulch is said to have been literally paved with corpses of

1. *Polynesian Race*, vol. II, p. 21-22.

2. *Ibid.*, p. 269.

the slain, from which circumstance the name "Kipapa" applies.

"Kukaniloko, one of the daughters of Piliwale (a grandson of Mailikukahi) and Paakanilea, his wife, succeeded him in a successful reign of peace and prosperity. Her birthplace is not stated, but she is referred to as a powerful chiefess, her husband being Luaia, a Maui chief, grandson of Kukaalaneo.

"Kalaimanuia followed her mother, Kukani-loko, as *Moi* of Oahu. She was born at Kukani-loko, the famous birthplace of Hawaiian royalty."¹

Kakuhihewa, who became one of the great kings of Oahu, was also born at Kukaniloko, the account of which is more specific than the others. He is said to have been born "in the sleeping place consecrated by the tabu of Liloe. From thence he was taken to Hoolonopahu by his grandfather, Kanehoalani. Forty-eight chiefs of highest rank . . . were present at the ceremony of cutting the navel-string of the new-born chief, and the two sacred drums named Opuku and Hawea announced the important event to the multitude."²

This faintly indicates the august ceremonies attending the birth of a distinguished chief. It would be better understood if the tabu of Liloe was known. The place to which the child was taken, Hoolonopahu, was probably a *heiau* or temple, wherein were kept these two celebrated drums

1. *Polynesian Race*, vol. II, p. 269.

2. *Ibid.*, p. 272.

of Hawaiian history, which were later brought into like use on a similar occasion in honor of Kualii at the *heiau* of Alala, at Kailua, Koolau-poko.

VIII

STORY OF KING OLA

BY A. F. KNUDSEN

OF ALL the Hawaiian traditions, the history of King Ola is respected, or rather beloved of all the people of Kauai more than any other. He was the great, good king, the great civilizer, the great engineer, the road-builder of history. His birth and preparation for the throne however is the subject of my story; a common enough theme, a common enough plot, with, however, its little Hawaiian variations.

The father of King Ola lived a harassed life. The priesthood was degraded, the high priest a keen, intellectual, power-loving man, of no spiritual insight, and the king felt that the tabu was in danger. But in the second generation were growing up a number of splendid young men. The young priests were noble, law-abiding men—the young chiefs, keen warriors, austere, and able to keep up the ancient tradition that the king was the father of all his kingdom. And so, at the great conclave of the priests and chiefs of the fifth degree of initiation, the successor to the throne was chosen—only to die, shortly afterward, a sudden and mysterious death. Again they chose from among the young chiefs a splendid youth, to be

understudy to the king and know how to rule in the kingly seat, and he was openly assassinated outside the temple gate when marching from one of the holiest ceremonies.

The king saw that things were against him; that the priestly party were using means that his party could not stoop to use, because the man who struck an officer with his insignia broke the tabu. And here was his successor ruthlessly murdered, and the perpetrator of the deed undiscovered. It was a crafty conspiracy, and required a crafty counter-thrust. In those days, of course, as in the days of Solomon, a king had many wives, and in the king's retinue was a princess of high rank, short of stature but exceedingly beautiful. The king threw her out of the house, banished her to her father's keeping, robbed her of her outer insignia of a princess, and restricted her to the confines of Koula valley, where her father, a chief high in council, now did nothing more than oversee the collectors of sacred feathers plucked from birds caught in the woods. The chief priest rejoiced. He thought he had succeeded in getting one of the king's ablest counselors on his side. But the old chief did his work true to the tabu, taking the orders of his king as the orders of divinity, and the princess raised her boy as a common soldier, and he grew to be eighteen years of age without knowing that his mother's rank made him eligible to the throne. And then when the bright *ohia's* blossoms came out and reddened the forest in the deep, dark valleys, with a

promise of their rich red apples in the fall, the banished princess opened a wooden calabash that had been mysteriously left with her the day of her banishment, and therein she found the cloak, the apron, the helmet, the dagger and the sacred breast ornament of a prince of the blood, and this she hung upon her son's neck, calling him *Ola* (life), and telling him to present himself at the door of the inner temple, where that day all the young warriors were to present themselves for initiation, to take the vow of preserving the tabu with their life's blood. The old king stood in the East, barely suppressing his emotion and expectation. His old arch enemy, gray-haired but erect, stood in the West, and in marched *Ola* with his regalia. He wore the sacred emblems, but the instant the high priest saw him he knew that his game was at an end. He did not recognize the youth, but of course he recognized the regalia, and divined the trick of the king. Forgetting himself, he hurled a javelin of office, the sacred spear, emblem of the creative power, at the youth, but *Ola*, trained as a warrior, struck it aside with his mace, and took his position. It was early in the morning, only a few warriors were present, but they, by good foresight, were absolutely loyal to the king. The high priest was alone. The king arose in his seat. He said the tabu had been broken. Life had been stricken with the emblem of creation. The only salvation was that one died in defense of the tabu, and the guards advanced with a menacing look, and the

old priest saw that whether there was truth in their belief or not, there was nothing left for him to do but to die in the defense of the tabu. And he walked to the altar and leaned back across the great flat stone, and cried: "I die in attempting the death of one who desecrated the temple," and he plunged his own dagger into his own breast, the only honorable death that an officer of the tabu could die after he had desecrated his office. Instantly his understudy took his place, a man absolutely loyal to the king and to the tabu. Ola was initiated and then, with the young initiates in the ranks, there being two offices to fill, the election was held. Ola was elected heir apparent to the king and one other understudy to the high priest, to learn his office, ere he should take up the reins of government. Soon after that the old king died in peace, and King Ola began at twenty-four years of age to reign for fifty-six years, a reign that has gone down in Hawaiian history as the reign of peace, of fine arts, and of great public works, for the benefit of the masses.

The last work of the old king, his father, was to enlarge and improve the temple, and make the hill above it a fortress, and consecrate the whole with a new name "*Hauola*"—"The stricken ola." The *heiau* is at Waiawa, Kauai.

IX

UMI'S NECKLACE WAR TRADITION

AN INCIDENT EARLY IN THE REIGN OF UMI-A-LILOA

UPON a certain time shortly after the overthrow of Hakau, at Waipio, Umi-a-Liloa set forth for Hilo on a tour of observation without meeting with the chiefs of that district. Nor were they acquainted with him, personally; they had simply heard that he had succeeded to Hakau's throne, therefore Umi journeyed on through Hilo with a few chosen companions unrecognized. Kulukulua was the king of Hilo at that time.

Umi and his party traveled through the district observingly till they reached the town where they stayed, putting up at the houses of its chiefs. And it was remarked that these strangers were fine in form and flesh, therefore was Iiwalani, the daughter of the king of Hilo, enamored of Umi and espoused him.

During Umi's stay with the daughter of Kulukulua, she had a royal necklace, a *wiliwili palaoa lei*, formed of cords of dark hair fastened securely. Umi noticed it one festal night of all the chiefs of Hilo at Kanuku-o-kamanu, Waiakea, whereat the *hula*, *papuhene*, *kilu*, *loku* and other games were the entertainments. The daughter of Kulukulua

was splendidly dressed with bird feathers on her body and on her head, and on her neck she wore the *wiliwili palaoa* necklace. At the close of the royal festivities Umi asked the princess for the necklace she was wearing and she handed it to him. Umi then asked, "Is this your necklace of royalty?" She replied, "Yes, that is our royal necklace; it is not distributed among the people."

"It is common among the children at our place, and from children to old women," said Umi. "The royal necklace of our chiefs has an ivory tooth, a tooth from the (sperm) whale; that is the royal necklace, corded tightly with braids of human hair." With that Umi broke to pieces the *wiliwili palaoa* necklace of the daughter of Kulukulua.

When Umi had broken the *wiliwili* tongue of the necklace, and Iiwalani saw that it was destroyed she cried with feelings of deep regret, and ran with haste to her father with the story of its destruction by her husband. The father asked: "For what reason has your necklace been thus destroyed?" The daughter replied: "The man said because he was ashamed of it, for the *palaoa wiliwili* was common among his people from the children to old women, and the royal necklace of his company of chiefs is of the tooth of the whale, the ivory tooth."

Said Kulukulua to the daughter: "We will seize and tie up those men with a rope, and if a royal necklace with ivory tongue is not produced, then all will be slain and the *kapu* restrictions of

the Kanoa temple shall be released by them in sacrifice." Therefore, Kulukulua ordered his soldiers to seize and fasten Umi and two of his companions, Omaokamau and Koi. But Piimaiwaa was assigned to go to Waipio for the ivory tongued necklace, because it was stipulated that the necklace was to be produced in one day, failing which they would all be killed. Piimaiwaa therefore hastened to Waipio, reaching the valley in short time, and informed the chiefs of the difficulties that beset Umi and his companions, and he rested not that day till he placed the royal necklace in the hand of the daughter of Kulukulua, which was a matter of joy and satisfaction to her at beholding this new thing; the making of a whale's tooth into a royal ivory clasp necklace, so that she jumped and laughed at her good fortune.

Umi, however, was heavy hearted at the loss of the royal necklace bequeathed to him by his father, King Liloa, but he prayed unto his god Kukailimoku to safeguard the royal necklace "Nanikoki" against the Hilo chiefs until the time they would be taken into captivity.

Upon the delivery of the ivory necklace Umi and his companions were released from their place of confinement, the house of his father-in-law at Hilo, whereupon they immediately returned to Hamakua. Reaching Waipio Umi met together with his chiefs and tried councilors (*poe kaakaua*¹ *kahiko*) of his father, and it was resolved to war

1. Class of chiefs consulted by the king in times of difficulty.

against the chiefs of Hilo in the following manner. War was to be entered upon immediately without any delay and march by way of the forest on Mauna Kea till just above Kaumana, then descend upon the town of Hilo. There was a short cut through the forest by way of the Poliahu road and the spring on Mauna Kea, thence downward to the shore. That was the ancient road for those of Hamakua, Kohala, and Waimea, to reach Hilo. Accordingly preparations were made for the body of warriors to ascend the mountain and emerge right above Hilo and encamp on the upper side of the Waianuenue stream without the knowledge of Hilonians that war was upon them. And the chiefs of Hilo were unprepared.

It happened that a fisherman of Puueo, named Nau, was out along the shore trailing for *heenuhu* (small fish for bait) and he noticed the discoloring of the water in the ocean, and was startled in mind and thought immediately of war upon the mountain causing the muddy water. Certain others to whom he expressed his fears denied this; there was no war; they attributed it to a fine, cloudless, but fierce rain upland which had riled the stream and discolored the sea. But this man disagreed with their views and was firm in the belief that the muddy water was from the feet of a body of men. He therefore gathered his fishing apparatus into the canoe and returned to the shore. Without spreading his net to dry he seized a war spear and shouldering part of his catch, and implements,

he set forth mountainward. When Nau reached the upper part of Kaumana where was grass, just above which place was encamped the enemy, he sat himself down on a broad flat stone in the stream and eat and refreshed himself with the food he had brought. The soldiers of Umi-a-Liloa noticed that the fisherman of Puueo had taro for food, and his meat was *hehu* (roots).

Umi's army was in difficulty at this place on account of the road, and they began to move forward in single file in descending the *pali* (cliff). As they emerged therefrom they came to a very narrow passage where they had to suspend and swing themselves forward, but the place occupied by Nau gave him a commanding, sheltered position, so that when an invader stretched forth his hand in descent he was thrust through with his spear so that each leapt the precipice to their death. And thus it continued so that many were killed by this one man because of the narrow and difficult roadway. Forty were the number thus killed. But Piimaiwaa ascended the top of the precipice to observe the proceedings and noticed but one man commanding the defile, therefore he descended vowing vengeance upon him. By the leap of Piimaiwaa from the top of the precipice Nau came to his death, and the army moved forward.

By the death of Nau there was no one to give warning of their approach to the chiefs of Hilo, so that by sundown the battle was in progress in the town. The invaders were provided with *lama*



J. J. WILLIAMS PHOTO.

A TROPICAL FOREST

torches. Umi singled out the houses of the king of Hilo, as also his daughter's, which he had surrounded by his soldiers and the chiefs slain. The daughter of Kulukulua was safeguarded in the battle and the famous ivory necklace "Nanikoki," the cause of the war, was recovered.

When the battle ended, Hilo was joined to Hamakua and Umi became its acknowledged king.¹

1. Translated from *Ke Au Okoa*.

X

HOW PELE LOCATED ON HAWAII

FROM the legend of Aukele-nui-a-iku, the "Joseph and his brethren" story of Hawaii, with its ear-marks of great antiquity, is selected the following account of Pele's changes in these islands, occasionally referred to, and which, strange to say, agrees with the view of geologists as to the successive order of volcanic activities in Hawaii.

Aukele, under the pretense of fishing experiences to account for daily absenting himself from home, is taken to task by Namakaokahai, his wife, who, becoming suspicious of undue influences being exercised by her sisters, Pele and Hiiaka, over her lord, visits them with jealous wrath and drives them beyond the range of their affinity power over her husband.

With all Aukele's smooth words in explanation for his absence, his wife did not believe him, and said: "You sly old thing; do you think I am a fool not to be aware of your doings and your deceit? I know whom you go down every day to see, so here is what I wish to say to you: The outside of your body is free to others, but your skin and flesh are my property. I do not want you scratched and ill-treated."

Notwithstanding these words of admonition from his wife, Aukele took no heed; they were as nothing to him, for he kept on going down to fish. Returning late again one evening with his body scratched and bitten all over, and his neck cut, Namakaokahai took notice of his condition and evident disregard of her advice, but she grew less angry toward her husband and transferred her wrath upon her younger sisters, Pele and Hiiaka, the authors of all this trouble.

When Namakaokahai next saw her sisters she gave them a terrible beating, on seeing which her brothers endeavored to help them, but the interference was of no avail, for she gave them like treatment, so that they had a hard time to save themselves. Because of this, Pele and Hiiaka departed to another place of abode, but Namakaokahai followed them and drove them away. They thought that in due time she would forget the cause of her anger and cease driving them from place to place, but in this they were mistaken, for they were discovered each time and forced from their new home. At this persistency of their older sister they grew so angry that they went forth, vowing they would never again turn back nor live in the same land with her.

Studying the matter of their future abode, they finally decided upon moving to the Island of Kauai, so they set out in their travels and in due time arrived there and located at a place to the south of Mana, where they hoped to live unmo-

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lest. Settling at this place they started a fire, the glare of which was seen from the high peaks of the land of Nuumealani, where Namakaokahai was stationed on the lookout for them. When the ruddy glow of volcanic fire revealed their presence on Kauai, she followed them there, and an angry fight took place in which Pele and Hiiaka nearly overcame their sister, but, being possessed of supernatural powers, Namakaokahai in time overcame them and drove them out. Because of this incident the land on which it took place was called *Puukapele*, as it is known to this day.

Leaving Kauai they journeyed to Oahu and took up their abode in Kealiapaakai, at Moanalua, where they dug down into the ground for a home. On coming from Kauai they brought with them some red soil and salt, which they deposited there, hence the names Kealiamanu and Kealiapaakai to that locality. Upon finding that place too shallow they moved to Leahi. Digging here awhile and finding it also too shallow for a permanent home, they moved to Molokai and settled down at Kalau-papa. After a time, in endeavoring to locate at that place, they were again disappointed, for they struck water, which compelled them to move elsewhere. The hole they dug was called Kauhako, as it is known to this day. From Molokai they journeyed to Haleakala, on Maui. Upon arrival at this place they began digging a pit, as usual, which they left open, on the top of the mountain. The rocks in Hanakaieie and Kahikinui were those

that were dug up by them and deposited there.

After Pele and Hiiaka were driven from Kauai, Namakaokahai returned to her own land and proceeded to the highest peak, from which she could see Maui. Observing a fire started, she came to their new abode, where another battle was fought, in which Pele was killed, whereupon Namakaokahai went back to the peak of Nuumealani. After a time she looked towards Hawaii and saw Pele's fire burning on Mauna Loa, but she did not return to renew her fight, thinking they had removed far enough from her.

Regarding Pele: She was indeed dead through the battle that was fought against her sister, on Maui, but she traveled in spirit to Hawaii, where she again came back to life and resumed her volcanic powers. It was Pele and Hiiaka that dug that pit at Kilauea, on the slope of Mauna Loa, and that place has been their own to this day.

XI

LONO AND KAIKILANI

(Woven from a well-known Tradition)

BY HENRY M. LYMAN

WHEN the great god Lono had arrived at years of maturity, he looked upon the earth and saw how beautiful was the region set apart for the abode of man. As he viewed the lovely vales and the forest-crowned hills sloping up from the windy ocean to meet the clouds of heaven, he longed for a wife who had dwelt in a world so lovely and fair. Having then summoned his two brothers, the god acquainted them with his new desires, and commanded them to search among the daughters of men for one worthy to be his wife. Obedient to the will of their brother, the two messengers departed on their errand of discovery. Wreathing themselves with the mists of morning, they hovered over land and sea, now brushing the tree-tops of the mountain, or sweeping through the gorge of some wild valley, and anon lingering where the waterfall pours its foam over green, mossy cliffs into the deep, dark pools slumbering in the shadowy glens below.

Thus the brothers passed on from island to island; floating over the hills of Kauai; skimming

along the reefs of Oahu; pausing for awhile on the verge of Haleakala, and then gliding down upon the green rolling fields of Kohala. Many fair maidens they saw while winging their flight from place to place, but none so pleasing as the beautiful Kaikilani, who dwelt by the falls of Hii-lawe in the vale of Waipio. The young princess lived alone in this solitary glen with only the birds for her companions. Her little cottage was placed in a grove of breadfruit trees, at the foot of the precipice, where the stream that winds through the level floor of the valley flowed with gentle murmur past the door. Climbing vines and trailing creepers covered over the rough crags, with their rich, green drapery swaying to and fro in the breezes of morning and evening; while the ceaseless dash of the waterfall cooled the summer air, and poured a flood of never-failing music through all the grove.

In this fairy retreat the maiden passed her days, straying along the flowery bank of the river, or bathing her fair, round limbs in the spray of the fall, and twining her tresses with feathery ferns and scarlet blossoms of the *ohia*. As the celestial envoys of Lono came gliding over the mountains of Waimea and down the winding valley, they spied the damsel thus occupied in the adornment of her person, and were at once struck with admiration of her marvelous beauty. "This," said they, "is the earth-born maiden whom we seek;" and, whirling up the sides of the glen, they floated

away in the sunlight to the presence of their brother. Impatient of delay, the young god was reclining on the bosom of a cloud that rested over Mauna Kea; and there the messengers approached him, saying:

"We have seen on earth one who is fair; but whether born of heaven or of earth we cannot tell. Under the pali, where the cliffs of the mountain unite, there she dwells in the mists of Hiilawe. Lovely beyond all thought is her delicate form; perfect and graceful, blooming in the prime of youth, clothed only with garlands and flowers wreathing her hair, no equal has she among all the daughters of men."

The amorous divinity was highly delighted by this narrative; and, having dismissed his brothers, he at once created a rainbow reaching from the cloud whereon he sat, to the fairy glen where dwelt the charming Kaikilani. Gliding down this shining pathway, Lono appeared before his mistress in the guise of a young chieftain, with a red-plumed cap on his head, and, flowing over his shoulders, a gorgeous mantle of yellow feathers plucked from under the wings of the *oo*-bird. The maiden was, at first, greatly alarmed, and rose up hastily to flee into the thicket; but the god addressed her with gentle words and soft entreaties, until she overcame her fears, and finally suffered herself to be led away into the cottage, where Lono put off his mortal guise, and espoused her as his wife. Thus the child of earth became a goddess and the

companion of a god; and she was ever after called Kaikilanialiiopuna.

After a time Lono, who had now forsaken the skies, and taken up his abode on the earth, removed with his wife to Kealakeakua,¹ where he dwelt on the seashore in the shadow of the overhanging precipice. Here the youthful lovers amused themselves by sporting in the surf when the west wind blew, and fishing at night by torch-light in the waters of Awaloa. The young god excelled in the athletic exercises of the country, and the beauty of his wife was the admiration of all who saw her; so that they two were greatly beloved by the inhabitants of that region, and their fame was on the lips of everyone throughout the island. But it so chanced that one of the chief men of the district became filled with desire for the charming goddess; and, being ignorant of the divinity of her husband, determined to win her affections to himself. Accordingly, on a certain day when Lono had gone to the forest in search of a tree suitable for the construction of a canoe, this chief came down to the brow of the hill overhanging the coconut grove in which Lono dwelt, and called to her:

“Beautiful Kaikilanialii, from the top of the high rock your lover addresses you. One shall be hated, another be loved; but one only of the multitude remain.”

Unfortunately for the designs of this audacious mortal, Lono was just then returning home. Hear-

1. Now known as Kealakekua.

ing these darkly ambiguous words, and seeing his beloved spouse gazing eagerly towards the cliff, the memory of her earthly origin came into the mind of the god; his wrath and jealousy were aroused, and all his former love was forgotten in an instant. Rushing madly forward, he tore her shining tresses and beat her head on the ground till she was dead; but as life was departing, she fondly embraced her lord, and solemnly assured him of her perfect innocence and unvarying love.

Bitter was the grief which then settled upon the soul of the god. With tears and outcries of remorseful anguish, he carried the body of his murdered wife to the temple, and there laid it upon a couch spread with *ki* leaves, and ornamented with flowers. He then offered a solemn sacrifice of hogs and dogs, after which he instituted those games which have ever since been known as the games of the Makahiki. Having thus done honor to the memory of his wife at the place of her death, he traveled around the whole island, and challenged to a wrestling match every man whom he met. Whenever he came to a village, he called together all its inhabitants, and instructed them in the arts of boxing and wrestling; nor would he suffer any one to depart until he had overcome them, each and all, in open encounter. The people were astonished at his conduct, and asked, "Why does Lono travel thus, like one destitute of reason?" He replied, "My heart is weary with love for the goddess Kaikilani." No other answer

would he give. In this manner he encompassed the island, and returned again to his home at Kealakeakua, but still was his grief unquenchable. A return to his former abode in the heavens was impossible, for by his union with a mortal that privilege of divinity had been taken away. Restless, and longing for change, was the heart of Lono; but the narrow limits of the island gave scant room for the gratification of his roving desires, which urged him on till he at length resolved to quit the scenes of his former bliss and present misery, and to seek a new home in the unknown regions beyond the ocean. With this purpose, then, he began the preparation of a canoe in which to essay the perils of the voyage. Many days were spent in carving the huge trunk of a stately *koa* tree in the wilds of the forest; and, when the rough log had been duly shaped and hollowed with stone adzes, all the people of Kealakeakua were summoned, that they might drag it down from the mountain to the shore of the sea. Long was the way and difficult the task; but it was finally accomplished, and the divinely modeled craft stood ready to be launched from the sand. Fifteen fathoms was its length, and a fathom its depth. Curious was its construction, and cunning the adjustment of its parts. Mortal eyes have never again looked upon its equal. A young and tapering *ohia* tree formed its mast. The sail was woven from the pliable Niihau grass, and the cordage was twisted from the coconut husks of Keauhou.

Everything was at length prepared for the voyage, and Lono signified his intention to embark at evening, when the land wind succeeded the breezes that come during the daytime from the sea. The people came from afar to behold for the last time their beloved god, and brought offerings of pigs, fowls and coconuts, which were heaped up in the temple before the altars of the celestial divinities. Lono stood unconscious of the honors bestowed upon him, and poured forth his lamentations over the mouldering remains of Kaikilani until the sky was darkened by the setting of the sun. Then, as the evening airs began to breathe from the snowy summit of Mauna Loa, he walked slowly to the strand, whither followed the vast crowd of common people. Dark was the night, for the moon had not yet risen, but a thousand torch-lights illumined the shore, and lighted the rippling waters with a strange fitful glare. Forty strong men, warriors valiant in battle, lifted the canoe from the cradles on which it had been placed, and bore it down the sloping beach till it rested upon the waters within the line of foaming surf. Provisions and water were placed on board, and then Lono entered the hollow bark. But, before launching forth, he stood up in the stern of the canoe, while the forty warriors held it firmly by the sides, and spoke thus to his weeping people:

“I go alone from the bright shore of Hawaii, and over the dark open sea I direct my course. Some other fair island I seek where my sorrows

shall heal, and the heaviness of grief be removed from my soul.

"The light of heaven is grievous to mine eyes; and hateful is all the pleasant land of my loved one, from the vale where in youth she dwelt to the lone barren shores of far distant Kau.

"Dark is the night, and gloomy the sea whose deep moanings sound terribly in mine ears; but gladly I go to the unknown lands that lie beyond—the land of Kahiki; the lands of the happy and good.

"Farewell, bright shore of Hawaii, farewell! Farewell to thy mountains and valleys, thy forests and glens, thy fair flowing fountains and murmuring streams, thy waving groves and pleasant bowers; farewell to them all!

"But not forever do I leave you, oh my people and friends! In the ages of the future I shall return. Not as I go shall I come; but an island, shaded with trees, covered over with coconuts, swarming with poultry and swine, shall bear me through the ocean back to this shore. Till then, till then, my people, ye shall see me no more."

As Lono uttered these last words the rising moon looked over the highlands and poured its pearly light along the sloping shores and across the ocean waves. A sudden gust of cool air that came murmuring from the hills then swelled the huge sail, and, away from the grasp of those strong men, bore the canoe far out on the broad waters of the sparkling sea, toward the clouds that gloomed along the

jealous care and great regard, Kahonu sought to maintain the dignity and sacredness of his royal charge, for he was of the highest *kapu* rank, *kapu moe*, the prostration *kapu* by which the breath of common people mingled with the dust, days now long past when a man was sure to be killed if his shadow even fell upon the king's house.

When the council of chiefs allowed the petition, Kahonu and wife made immediate preparation, together with his people, the order of priesthood, omen-readers, statesmen and court attendants for their voyage by canoes for the island of Oahu, and Punaluu was the destination, in accordance with the orders of Kahonu to his canoe-men.

When the fleet arrived off the breakers at Punaluu, it was evident to the people on the shore that Punaluu was the goal, Kahonu being well acquainted with his birthplace, from which he had gone to reside in Hawaii. The canoes entered the harbor, and chose Makaiwa as the landing place for the entire fleet.

Upon the arrival of the voyagers in Punaluu, Kahonu and his wife took their young charge to the densest part of the forest in the deep solitude of the mountain uplands, a place called the Water of Kane and the Water of Kanaloa, where the prince was nurtured. The place is still in existence. The priests, courtiers and traveling companions of the young prince were directed by Kahonu to remain at Maliko to erect a house for the prince, and to repair the temple of Kaumaka-

ulaula herein spoken of.

The house of the chief was so very sacred that the shadow of a man must not cross it; he who disobeyed this law of the sacredness of the chief met the death penalty, and the body of the unfortunate was placed on the altar of the temple, together with prisoners of war.

The fame of the temple of Kaumakaulaula became known through wonderful things of a mysterious nature, known only to this temple, which was this: In early times the people dwelt on the lands under the chiefs and division overseers. They raised animals such as hogs, dogs and chickens in those days of darkness, yet full of ingenuity; days in which they asserted that the deity lived with the people and would be kindly disposed to their supplications when accompanied by a cup of *awa* and the snout of a pig—*ihu o ka puaa*.

On the approach of the sacred nights of the temple these omens of wonder and mystery would be observed: the eyes of all the pigs which were near the boundaries of this temple would turn red, and this has been known to happen even down to the present time. That is how the name Kaumakaulaula became applicable and has continued famous to this day. It is spoken of as hidden, *he heiau huna ia*, a most sacred temple. Wonderful and mysterious things pertaining to it lay hidden in the earth. Sounds of the drum, the nose flute, the whistling gourd, and the voices of the priests in prayer-chant could be heard by our own ears

to our wonder and astonishment during the nights of Kane and of the Kaloas, every six months, and this has continued from its founding even to the present day.

One would be in doubt of this to witness the present desolate condition of this temple site, until very recently, a level field lying in desolation. The temple had but one body, divided into two sections for its services. There was a separate division where the priests performed their ritual services, and another where the bodies of men and other sacrifices were offered up in solemn service upon the altar. This latter division was at the south end of the structure, and the section for the priest's ritual was at the narrower north end.

The several divisions of the temple premises, known from the time of our ancestors, were as follows:

1. Heiau.—A place to offer sacrifices and other things prepared for the deity, with prayer by the priests.
2. Loko.—A place where captives are confined; where the vanquished die.
3. Upena.—A place where fish (victims?) are caught, or ensnared; a sign of death.

In this connection a certain prayer-chant used by some old people who have long ago passed to the other side, makes mention of the net (*upena*) as here used. It is as follows:

*The man-fishing net of Lono,
The braided net of Kamehaikaua.
The double net in which the luhia¹ is caught,
The niuhi,² the lalakea,³ the mano,⁴
The moelawa,⁵ the favorite shark dish of the chief.*

1-5. Names of different species of sharks.

LEGENDARY

XIII

KAILILAUOKEKOA

(*The leaf-bark of the Koa*)

CHIEFESS OF KAPAA, AND THE LUTE KANIKAWI

A Popular Kauai Legend

KAILILAUOKEKOA, the subject of this story, was the only daughter born of Hooipoi-kamalanai, the mother, and Moikeha the father, who were Kauai chiefs of the highest rank. At the birth of Kaililauokekoa she became the object of deepest consideration, and was tenderly guarded by her parents till she became grown.

As this chiefess increased in stature she developed also in maiden graces with beauty of face and form, and her cheeks vied with the *ohelo* berries in their coloring, so that it became a saying, "cooked red is Puna by the fire of the woman."

Her greatest desire was to play *konane*, a game somewhat resembling checkers, and to ride the curving surf of Makaiwa, a surf which breaks directly outside of Waipouli, Kapaa. She passed most of her time in this manner every day, and because of the continual kissing of her cheeks by the fine spray of the sea of Makaiwa, the bloom of her youth became attractive "as a torch on high," so unsurpassed was her personal charm.

Upon a certain day her parents went into the distant fields with their people, leaving but her and her female attendant in the village, and as the chiefess was quietly engaged with her companion over the *konane* board behold there stood before them a strange man.

Now this stranger which suddenly appeared before them was not a plebeian, or common person, but a chief of Molokai, whence he had come unheralded. As this stranger chief stood there looking intently on the amusement of the maiden he questioned thus: "Are you an expert in this, chiefess?"

"Yes," replied Kaililauokekoa.

The stranger chief then said: "Well, if that is the case let us two play, and if the resident win, so be it; or if the stranger win, so be it"; to which they both agreed and immediately entered upon the contest, the result of which gave victory to the resident over the stranger, because nine stones were won by the young chiefess while only four were scored by the stranger chief, whereupon she cried out: "Say, you are defeated by the daughter of Moikeha."

As the chief heard the name of Moikeha he immediately looked up and asked, "Is Moikeha then yet alive?"

"Yes," was the reply, "but he has gone away, but what is it? Moikeha is here, alive, indulging in the curving surf of Makaiwa; the enjoyment of the beauty and loving comfort of my mother Hooi-

poikamalanai, and he will live on Kauai until his death."

"Truth indeed?" replied the chief of Molokai. "I supposed Moikeha was dead, whereas I find him measuring the length and breadth of Puna. Greatly beloved! He will not return with me then, for the reason you tell me, young woman, that 'Moikeha indulges in the curving surf of Maka-iwa; enjoys the beauty and loving comfort of your mother, and that he will live on Kauai till his death.'"

Continuing their contest of skill, the Molokai chief shortly exclaimed: "Here, I am beaten again by you, and it is proper that the resident has won. But listen! When your father and your mother return, give you both of them my kindest regards, and say, Heakekoa leaves you both his *aloha*." And as the chief ceased speaking he set forth on his return to Molokai, and the young chiefess continued enjoying the game with her attendant.

At this point we will leave consideration of the chiefess while we take up that of the young chief Kauakahialii and Kahalelehua, his sister. These were also of high rank, who dwelt above at the sacred ground of Pihanakalani, where Kauakahialii possessed that famous lute well known to all Hawaiians, by the name of Kanikawi, whose pleasurable notes could be heard down at the shore of Kapaa.

This perhaps suffices to clearly set forth the

situation, therefore we will return to the narration of the doings of Kaililauokekoa.

While the young chiefess and her attendant were comfortably resting in their dwelling the evening shades gathered. They partook together of their meal, shortly after which the maiden fell asleep while her companion remained wakeful. Toward midnight the elder heard a pleasurable musical noise as of something tremulous, at times accompanied by the voice sounding as follows:

*Sacred indeed is Pihanakalani.
Sacred indeed is Pihanakalani
For Kaniaupiookawao.
O Kaili! O Kaililauokekoa!
Art thou asleep?*

As the attendant heard this *mele* (song) she quickly aroused the chiefess, saying: "Here, you are asleep. Here, you are asleep. Awake!" Startled, the girl awoke and enquired: "What is this that you should arouse me thus at midnight?"

"List," said her companion. "What is it, you ask? Some pleasing musical sound, the like of which I have never heard."

"Whence came the sound?" asked the chiefess. The attendant replied, "From above here. A sound of the most pleasurable kind."

"What kind of a sound was it?" again enquired the chiefess. Her companion replied, "It was thus:

*O Kaili! O Kaililauokekoa! say
Art thou asleep?*

"I greatly regret," said the maiden, "that I should have been asleep so as not to have heard the sound of this thing. Now then, let us both keep awake; it may be the sound will recur."

They remained watchful, strongly desiring to hear again the music which the attendant had heard. Thus the rest of the night was passed till day dawn, without the least indication of any sound.

As the day warmed and they were making preparation for their morning meal the chiefess said to her companion: "Say! let us eat till satisfied, then we will sleep till night closes the day, that we be wakeful this night. Perhaps the music will again sound forth."

Their meal only delayed them, and as soon as finished they laid down and slept the sleep of the dreamland of Niolopua, and on awakening, from the chillness of the air, the sun was declining beyond the mountain tops. Arising they partook of food, then again engaged together in the game of *konane*. Thus they were passing the time till the princess, getting drowsy, said: "Say, when again will this sound repeat itself?"

The attendant made answer: "It can be ascertained; it will be foretold. When I am becoming heavy with sleep, the time will be near at hand for the sound to be heard."

When the chiefess heard these words she strove hard to keep herself awake, and as they were thus abiding the time she was startled by the exclama-

tion of her companion: "Where are you? The time is near for the sound to break forth."

The maiden asked, "How are you assured of this?"

The attendant replied, "By the sleepiness that is pressing hard on me."

As they were talking in this manner the pleasant sound of the lute arose from the distant heights of Pihanakalani, which was distinctly heard by them both as it sang forth:

*Sacred indeed 'is Pihanakalani.
Sacred indeed is Pihanakalani,
For Kaniaupiookawao.
O Kaili! O Kaililauokekoa!
Art thou sleeping?
Sleeping in the breadth of Puna,
In the night drooping grass of Kapaa?
Curve surf rider of Makaiwa —
Beautiful daughter of Hooipoikamalanai.
O Kaili! O Kaililuaokekoa!
Art thou asleep?*

At the end of this song Kaililauokekoa quickly made answer, "I am not asleep; here I am awake and am seeking the place where you may be found."

They made ready at once, each with their small bundle of clothing, and set forth, and at dawn they found themselves at the dividing ridge, Kuamoo.

When Kahalelehua, the sister of Kauakahialii, saw the chiefess and her attendant ascending she immediately let fall a heavy rain. They were drenched through, of course, and cold, yet they both pressed onward until evening when they

rested together in a hollow tree-trunk. They slept in this manner till they heard the cocks crowing when they felt there must be some house near them. They remained in their resting place, however, till broad daylight when they renewed their journey, with much perseverance, in spite of the rain which was pelting them with great force.

When Kahalelehua saw that Kaililauokekoa continued to press forward on her upward journey she turned to her brother and said: "Here is this chiefess persisting in her journey hither. I think we had better entertain her, because I have nothing else that I can do."

The brother assented thereto, whereupon Kahalelehua immediately checked the rain and dispelled the fog and mountain mist which she had spread abroad.

As this condition passed away Kialilauokekoa saw standing before her a house wherein was a fire blazing. With her companion she approached close thereto, and at the same time they were observed by Kahalelehua, who called to them to come in.

They entered the house as invited, whereupon Kahalelehua hastened to remove the clothing of the chiefess and supplied her with a *pa-u* (skirt) made fragrant by the *lauae* herbs, and a skirt also for her companion. They girded themselves with these fresh garments and drew near to the place of the fire to dry and become warmed thereby.

A meal was spread before them and when every-

thing was ready Kahalelehua stepped outside of the house and shortly afterward re-entered, carrying a wooden platter full of choice fish (*manini*), still alive, and sea-moss (*lipoa*).

When Kaililauokekoa saw the fish jumping about she said to her attendant: "Our place is down by the shore, near the sea, but the fish is never brought to us alive, while this place in the mountain where the sea is far distant, yet the fish is served in a fluttering state."

The reader perhaps questions the source of these fish, but a full explanation thereof is: They were from the fish-pond of Pihanakalani, a large pond that existed in those days, but at this time it is but a flat marshy tract, full of mountain brush.

When these travelers had satisfied their hunger, Kahalelehua said to the attendant of the chiefess, "Yonder is her sleeping house, but you will dwell with me in my shelter hut here."

When they had finished amusing themselves Kaililauokekoa went to the house pointed out as hers, and upon entering within she saw someone lying down who directed her to her sleeping place. As Kaililauokekoa looked intently she saw it was a handsome young man, therefore she resolved the matter in her mind and concluded not to sleep at the place designated as hers, but went instead and laid down beside the party who had just addressed her, who was none other than the chieftain of Pihanakalani, the one who owned the famous singing lute that has already been mentioned.

The reader will bear in mind the yearning desire of Kailikauokekoa which caused her to endure the hardships in ascending the mountain slope, without regard as to the dangers to her royal person, as we have seen, that she might again hear the song of the lute of Kauakahialii, but in her innocence, in consequence of her seeing the handsome and kindly features of the youth of Pihanakalani, her strong desire was overshadowed by the existing circumstances.

We shall lay aside for awhile the narration of the young chiefs and give attention to the parents of Kaililauokekoa.

When they and the common people returned to the chief's home at Kapaa, there was no sign of the young chiefess or her attendant, hence, much anxiety was felt on account of their strange disappearance. In consequence, the chief sent the common people out to search all over the land for the young chiefess and if found with anyone then to seize upon both of them and bring them before the chief, the king of the land, who is Moikeha.

In accordance with this royal command the common people sought here and there all over the land. The valleys, pits, cliffs, hills and plains, were crowded with the common people. All the ravines and alleys, the tree-trunks, the houses and farming shelters were examined, and the searching party continued in the wilds of the woods.

When Kauakahialii's sister perceived the danger that was impending she loosened the fine rain,

the mist, the shower reaching unto heaven, and also the heavy rain, so that the water was running all over the land, destroying the trees and dislodging rocks from the mountains which were washed down into the streams and valleys; and the mist prevailed thickly, rendering difficult the passage of the searching party for the young chiefess. But all these obstacles which Kahalelehua had occasioned were as nothing to the people of King Moikeha in their quest.

When the people reached Pihanakalani where the chiefs Kauakahialii and his sister were residing they saw the attendant of the young chiefess sitting up at the house of Kahalelehua. They ran to her, asking if the young chiefess was there. Kahalelehua replied and said, "She is in there," and the people ran to the house pointed out to them, and saw the object of their search and Kauakahialii, enjoying the pastimes of chiefs.

The searchers laid hold of the young chiefess and, lifting her up, carried her in their arms like all favorites and much admired ones, while Kauakahialii was seized, his hands tied with ropes and he was led down to Kapaa, a prisoner.

Upon arrival before the high chiefs, and in accordance with the command given, Kauakahialii was confined in a grass hut, the lower part of which was broken, but the young chiefess was taken into the presence of her parents.

Kauakahialii was imprisoned four days in the grass house. The first day of his confinement he



HAWAIIAN GRASS HOUSE
EXTERIOR AND INTERIOR VIEW

was not given any food, nor even a drop of water. On the second day a boy by the name of Kekaluka-luokewa came along and peeped in through the breaks of the grass house where Kauakahialii was fastened up and asked him saying: "Don't they give you any food?" And he answered, "No." Then the boy went home and spoke to his parents, saying, "I greatly sympathize with that young man who is tied with ropes."

His parents replied: "Yes? then carry him some food, but you must be cautious. You must place the food, the fish and water, in the coconut shell, and you must crawl through the (*kalukalu*) fine grass and the (*ahuawa*) rushes. Carefully watch the people, for if they should see you it will surely be your death."

He carried the things as instructed outside of the house where Kauakahialii was imprisoned, and he enquired of the unfortunate, saying, "Can you catch this thing which I will throw to you?"

He replied, "I can; throw it."

The boy threw in his bundle which Kauakahialii caught, whereupon the boy returned home. Thus he took care of the prisoner until the time of trial, and on account of this care the features of Kaniau-piokawao was preserved in their beauty, but the places tied with ropes were dark and bruised.

We must look now as to Moikeha's treatment of his daughter.

When Kaililauokekoa came before her parents she was asked: "Did that boy come and flatter

you?" The young chiefess answered:

"No; I went myself after I had heard the sound of some instrument playing to my name thus — all listen:

*Sacred indeed is Pihanakalani.
Sacred indeed is Pihanakalani,
For Kaniaupiookawao.
O Kaili! O Kaililauokekoa!
Art thou asleep?
Art thou asleep in the soft grass of Kapaa,
In the broadness of Puna as it lies
At the curving surf of Makaiwa,
In the dear bosom of your mother Hooipoikamalanai?
O Kaili! O Kaililauokekoa!
Art thou asleep?*

"When the singing of this song was finished I quickly concluded that if the owner of this sounding instrument was a young man, he should become my husband, and if a young woman she should be my companion; if he be a full grown man he should be my husband, and if a full grown woman she should be my companion, or if an old man he should be my husband, or if an old woman, my companion. I myself went up to search until I found the owner of this sounding instrument. and he is that young man you have imprisoned."

When the parents heard everything as stated by their child, they immediately determined to place the matter before the priests, and upon their decision the king would abide.

Upon the Board of Priests of the king convening and hearing the statement of the young chiefess they quickly decided that the marriage to the one

she had promised herself should be carried out and confirmed.

When their decision was announced Kauakahialii was at once sent for and brought before the assembly of chiefs and introduced to them and his beloved, whereupon it was publicly proclaimed before the people. The boy who took care of the young chief with food was also among the assembly, and he became the bosom friend of Kauakahialii in consequence of his kind treatment.

On the day the young chiefess became the wife of the chief of upper Pihanakalani, they became the chiefs of the whole Puna district of Kauai.

From that time the young chiefs had Kekalukaluokewa reside with them, and constant and enduring was the affection that prevailed in the household. In course of time Kauakahialii, perceiving one day that his end was drawing near, called his bosom friend before him and intimated the prospects of his death, and said: "Remain you with me until I die, then perhaps your wife shall be the beauty of Paliuli, Laieikawai, now being fondly borne hither on the wings of birds."

XIV

LEGEND OF PAALUA AND KAWELU

BY HENRY M. LYMAN

THERE once lived on the island of Kauai an old chief who had a son named Paalua. When the youth was grown up to manhood, and had been instructed in all the arts of war, his father resolved to send him with a present to the king of Oahu. A large canoe was accordingly prepared. The gifts, carefully packed in leaves were placed on board; and at evening Paalua embarked with fifteen followers and set sail for Oahu.

All night long the soft west wind breathed gently over the sleeping sea; and at early dawn the high table mountain of Kaala was visible on the far southern horizon; veering over their sail the voyagers ran merrily over the waves that sparkled under the rising sun; and directing their course towards the notch of Nuuanu, were soon in sight of the rugged precipices of Koolau, with the broad plains of Kaneohe lying green and fair at their base. Before the sun had commenced its downward passage towards the hills of Waianae, Paalua landed on the curving shore of the Kaneohe bay, in front of the village then occupied by the king of Oahu. As the strangers drew their canoe

from the surf, four warrior chiefs came down from the royal enclosure, and intently regarded their movements. Paalua advanced to salute these veteran guardians of the coast, at the same time announcing his name and titles, which were no sooner heard, than with a yell of delight the warriors hurled their spears full at his breast, and rushed forward to welcome the son of their ancient friend. Highly gratified by this complimentary reception, Paalua proved his skill in the spear exercise by catching in his right hand the first flying javelin, with which he parried the second and the third, dexterously avoiding the fourth by a nimble movement of his body.

After this display of warlike prowess, he was escorted to the palace of the king who received the young chieftain with many professions of cordiality and esteem. The presents were then brought from the canoe and spread out before the king. He expressed much pleasure at this mark of friendship and gave orders for a feast on the morrow. Proclamation of the festival was at once made, and great was the consequent excitement. Everywhere were the king's messengers hurrying to the mountains after backloads of *ki* leaves and *awa* roots, or driving well-fed hogs to the place of slaughter, while the keepers of the fish-ponds drew up their nets full of the largest and choicest of mullet. The darkness of night caused no interval of leisure; for then were the *kalo* ovens heated, and the sound of the poi-

pounder was heard even till daylight again glimmered over the sea.

In the early morning the young girls wove garlands of fresh leaves and flowers for the adornment of their persons, and the dancers and musicians arrayed themselves in all their finery. At the time of day when the shadows of the trees leaned no more towards the mountains, the people began to assemble in the coconut grove, and the steaming ovens were opened. Long then was the feasting and revelry; and when the banquet was ended the dancers rose up and delighted the assembly with the grace of their motions and the beauty of their forms. One after another paid their dues of reverence to the stranger, and then fell back among the crowd. At length the king called for his daughter Kawelu, and ordered her to dance before his guest. The people, at his command, retired a few paces as the royal maiden came forth. She was young, and timid as a bird; but her beauty won the admiration of all. A *pa-u* of yellow feathers, bordered with red stripes, was wound about her waist; garlands of flowers twined around her arms, and clung lovingly to her bosom; cunningly carved ornaments of ivory were hung with many a shining braid of human hair upon her neck; and bracelets of dog's teeth clinked and rattled as she moved her feet and hands.

Thus arrayed Kawelu advanced into the presence of her father and began to dance, while the musicians beat time upon their drums, and the

minstrels sang a *mele* in honor of her beauty and youth. Thus, for a little time, she moved alone through the measures of the *hula* till the musicians commenced a refrain in praise of Paalua, when a band of young girls dressed in a costume similar to that worn by Kawelu took their places on either side of the princess, and together they whirled around the grassy circle. Round and round they flew, their shining tresses floating and streaming in the air, until the drummers ceased their tattoo in obedience to a command from the king. This was the signal for a conclusion of the festivities; and the people at once dispersed, while the royal party went down to play in the surf.

The king, when he thus presented his daughter before his guest, had no thought of any untoward results from so trifling a circumstance. The possibility of such a thing as love never once suggested itself to his thoughts. Kawelu was a mere girl, hardly yet grown to womanhood; and she had been, moreover, long since promised to Mano—the lord of Kailua. But notwithstanding these facts, of which the young people were entirely ignorant withal, love had entered their hearts; and in the evening, they found means of communication with each other. Paalua set forth in glowing terms the charms of his home in the vale of Hanalei, and entreated the gentle maiden to go with him on his return from her father's court. With all the enthusiasm of girlish affection, she assured him of her love, but would not be persuaded to leave

her land for another, however lovely it might be. After many efforts to induce a different decision on her part, Paalua surrendered to the will of his mistress, and promised to adopt her home as his own, if she would but consent to their union. This proposal proved more acceptable; and it was soon arranged that on the morrow Paalua should formally ask in marriage the Princess Kawelu.

The young man arose at dawn on the ensuing morning; and in accordance with this plan, gave orders for the equipment of his canoes. The king remonstrated with his guest, and urged him to a longer stay; but Paalua declared that he must be on the voyage back to his father, who was old, and who would be alarmed if his son were long absent on this expedition. Finally, seeing that persuasion availed nothing, the king said:

“If you must now return, how shall we fill the canoe with gifts? The bird-catchers have not yet come from the mountain, nor have the fishermen brought any fish from the sea. Will the king of Kauai be pleased if his brother sends him a spear fashioned from the wood of the *kamani*, or a net woven with the threads of the *olona*?”

Paalua at once made answer: “The birds of Oahu are the birds of Kauai; the fish of the sea are alike from Hawaii to Niihau; the *kamani* and the *olona* grow in the valley of Hanalei; and the men of Waimea are skilled in the carving of wood and the weaving of nets. Such gifts kings should not send to each other. My father, too, is old; and

how can he rejoice in the sight of new things whose eyes are dimmed by the spray of the sea; but his son is young. Give him one small present—one easily borne in the canoe, and he will be content, for thus shall he know the reality of your friendship."

"In truth," replied the king, "your words are pleasant to the ear. Ask of me now some costly gift, and it shall be at once bestowed."

Then Paalua bowed before the old warrior, and said, "Give me your daughter Kawelu, for great is my love for the maiden."

At this unexpected request the countenance of the king grew dark like the clouds that drive before the south wind, and he made no reply. What could he say! How should he avoid giving offence to his guest! He finally answered:

"My heart is made heavy by your words. How can I part with the flower of my land! Ask some other favor, or give time for consultation with the gods."

Paalua readily consented to a postponement of the king's decision; and in the meantime, ordered his men to let the canoe remain under its covering of coconut leaves until he should give further directions concerning the voyage.

The king was greatly perplexed. His daughter was already promised in marriage, and the lord of Kailua demanded the strictest redemption of the pledges which he held; but how could he refuse the son of his powerful friend, the king of Kauai.

Fear and pride both prompted him to attach this young prince to his family, while a regard for his promises, and the threats of the lordly Mano, caused him still to waver and look with dread at the consequences of openly affronting a neighbor who could inflict bitter injury in retaliation.

While thus tortured with varying doubts, Mano approached with a plan which he thought would relieve all parties from embarrassment. "High up in the cliff," said he, "is a cavern which I found while searching for the nests of the tropic bird. Difficult of access, unknown to the stranger is that hiding place. There let us conceal the flower of the forest, and then bid this voyager seek her out. Day after day may he search; but never shall he find her who is to be the wife of Mano, for not yet has the man been born who, unguided by my words, can climb to that cave."

The king was pleased with this device, and, going to Paalua, informed him that he had consulted with his gods, and they had answered his inquiries by directing that Kawelu should be hidden in a grotto high up the face of the precipice, and that she should become the wife of Paalua if he could discover the place of her concealment before the going down of the morrow's sun. On no other conditions might their union take place. The young prince's heart well-nigh failed him, as he looked up at the towering crags piled one above another till their summits were lost amid the sweeping clouds; but there was no other alter-

native, and he consented to make the trial. It was then arranged that during the coming night Kawelu should be taken by her father to the place of concealment, and the search should commence at the dawn of the next morning.

Clear and cool was the night; no moon lighted the stars; but ten thousand bright stars looked down upon the slumbering island, when the king summoned his daughter from her couch, and bade her follow him to the mountain. The sea moaned along the gravelly beach as they turned from the shore, while the lowly breathing airs of the night made soft murmuring among the leaves of the trees that overarched the little stream whose course they followed to the foot of the *pali*. There arrived, the king seated himself on a flat rock, and uttered a shrill whistle, which was answered by a rustling in the thicket near by, as the lord of Kailua cautiously advanced through the darkness. A small string of *kukui* nuts was then lighted, and screened from distant observation, in a hollow gourd-shell. Guiding their footsteps by this feeble light, the little party commenced the laborious ascent of the precipice—Mano leading the way, and assisting the timid maiden, while the king followed, and carefully obliterated the marks of their passage. Thus they toiled on up the steep face of the cliff till the morning star arose out of the sea, when the lord of Kailua, turning suddenly aside, swayed himself by a pendant root around the point of a projecting rock, and vanished among the leaves

of a creeping vine which had there spread its drooping festoons over the cliff. He reappeared after a moment's absence, and, lifting the astonished girl around the rock, placed her within the entrance of a little cave which had been completely hidden by the creeping evening-glory. The king scrambled in after his daughter, and commenced to peer curiously about the cavern by the dim light of the flickering torch.

The hiding place which now concealed the little party was a natural cleft in the rock, scarce wide enough to shelter nine persons. The uneven floor had been covered with green brakes, and a few calabashes stood upon a little stone shelf in one corner. Mano unrolled a large mat which had been left in the cave, and invited his companions to repose thereupon while he should prepare *poi* for their morning repast. The old king, wearied by his unwonted exertions, soon fell into a profound slumber; but Kawelu sat close by her father's side and watched for the coming of dawn.

The purple light of morning at length came streaming over the sea. Paalua was already at the base of the precipice, and at once commenced the search for the lady of his love. Slowly he climbed along the face of the cliff, and peered into every crevice and hole that he could spy. Many were the gloomy caverns he thus examined, of which some were filled with mouldering bones of ancient chiefs, and others were fitted as places of refuge in time of war, while others again were damp and



J. J. WILLIAMS PHOTO.

OAHU PALI SCENE

shiny with the constant dripping of water from the rocks above.

The sun was already throwing long shadows over the plain of Kaneohe, before Paalua reached an elevation equal to that of the cave for which he sought, and no trace of his mistress had yet appeared, when, as he was leaning for a moment against the knotty trunk of a *lama* tree, his eye caught sight of a shell bracelet lying among the dead leaves at his feet. It was Kawelu's—he himself had given it as a pledge of his love. With a cry of joy he picked up the little ornament and renewed his search. Soon he found marks of recent footsteps, and followed them eagerly up the cliff till they suddenly disappeared at the base of the sheer ascent whose summit is capped with ever drifting clouds.

And now could Kawelu plainly see the perplexity of her lover. He looked up the bare, smooth side of the overhanging bluff—there was no chance for concealment above. He had thoroughly explored the portion below—his mistress could not now be far away. Paalua called aloud, and prayed her to give him some sign; but no answer came, save the wild scream of the oo-bird ringing among the trees far down the cliff side. He listened long in vain, then clambered among the stunted shrubs and creeping stems, if perchance he might discover the place where lay his love. Once he passed so near the unseen cave that Kawelu could hear his deep breathing as he lifted

himself over the projections of the rock. Mano started to his feet; and, grasping a long spear, fiercely muttered a vow to drive it through the stranger's heart, should he but lift one leaf of the vine that covered them from view. The maiden heard that terrible whisper, and would have cried out with fright, had not her father hastily restrained her from thus revealing the secret he was so anxious to conceal. But fortunately, the young prince passed on, and soon began with heavy heart to retrace his steps towards the plain. Then rose the spirits of the king, and he bantered his daughter about her lover so skilled in the discovery of hidden treasure. "No son of mine," said he, "shall this pleasant youth become; but I will give you another lover who shall console your young heart. Our faithful guide, the lord of Kailua, shall wed you this night; and back to Kauai will we send our guest, well laden with good things from the *pali* of Koolau."

Kawelu was a prudent girl, and she knew only too well that opposition could avail her naught in her present situation; so she wisely said nothing, and with an air of the utmost indifference sat quietly on one corner of the mat, where she could catch an occasional glimpse of her lover's receding form. Her mind was, however, busy with a scheme for her deliverance; and finally she thus addressed her father: "You are weary and thirsty; let me now prepare a draught of *awa* which shall refresh the bodies of you twain, before we descend

to the shore, for night is approaching." The king, who was much given to such pleasures, willingly assented to this proposal, and a calabash was soon filled by his daughter with the intoxicating liquor. Mirthfully then drank the old man, nor would he suffer Mano to abstain from the draught, and they were both speedily overcome by the powerful influences of the narcotic root. When its full effects were manifest, and she saw her two companions prostrated in the drunken sleep that follows such potations, Kawelu pushed aside the overhanging vine, and waved her mantle as a signal to Paalua, who was now standing at the foot of the *pali*, and once more scanning its rugged wall. He saw her not, but turned his face seaward, for the sun was setting. Ah! what grief then filled the soul of the young girl; but still she held out the fluttering signal, and waved it on the spear which had so nearly drank the life-blood of her lover. He stopped, and again gazed wistfully over the face of the cliff. He saw the white kapa moving among the green leaves of the evening-glory; he knew that scarf, for it was hers. Up the steep ascent then hastened the young chief, and short was the time before he reached the hidden cave. Kawelu was there; her father slumbered beside the torpid form of a warrior whom Paalua knew not. "I go with you, my love," whispered the maiden, and, while they descended to the plain, she told him of her father's designs, and of the fierce rival to whom she had been promised in marriage. The

faithful lovers then hurried to the shore, and, as the lingering twilight faded over the mountains, they embarked in Paalua's canoe, and sailed away over the foaming sea to the distant island of Kauai. There dwelt Kawelu with Paalua, and, when death bore their spirits to the lands ruled by Milu and Akea, their bodies were changed into birds—bright, beautiful birds—which still hover round the streams and waterfalls where of old they had been wont to linger in life and love.

XV

THE LEGENDS OF KAWELO

BY W. D. WESTERVELT

MANY Kawelos are named in the legends of the Islands of Oahu and Kauai, but one only was the strong, the mighty warrior who destroyed a gigantic enemy who used trees for spears. He was known as Kawelo-lei-Makua when mentioned in the genealogies.

Kawelo's great uncle, Kawelo-mahamahaia, was the King of Kauai. The land prospered and was quiet under him. When he died, the people worshiped him as a god. They said he had become a divine shark, watching over the sea coasts of his island. At last they thought it had become a stone god—one point the head and one the tail, one side red and the other black. His grandson, Kawelo-aikanaka, who became King of Kauai, was born the same day that brought Kawelo-lei-makua into the world. They were always known as Aikanaka and Kawelo. There was also born that same day Kauahoa, who became the giant of Kauai, and the personal enemy of Kawelo. In their infancy the three boys were taken by their grandparents to Wailua and brought up near each other under different caretakers.

Some of the legends say that Kawelo's oldest brother, Kawelo-mai-huna, was born an *ee pa*—a child poorly formed but having miraculous powers. When born, the servants wrapped this child in a *tapa* sheet and thought to bury it, but a fierce storm arose. There was sharp lightning and loud thunder. Strong winds swept around the house. So they put the bundle in a small calabash, covered it with a feather cloak, and hung it in the top of the house. The grandparents came and prophesied a marvelous future for this child. The father started to take down the calabash, but saw only a cloud of red feathers whirling and concealing all the upper corner. The old people, with heads bowed down, were uttering incantations. There came a sound of raindrops falling on the leaves of the forest trees, and a rainbow stood over the door. The voices of beautiful green birds (the *Elepaio*) were heard all around, and rats ran over the thatch of the roof. Then the old people said: "This child has become an *ee pa*. He will appear as man or bird or fish or rat."

Other children were born, then Kawelo, and last of all his faithful younger brother, Kamalama. The old people who took care of Kawelo were his grandparents. They taught the signs and incantations and magic of Hawaiian thought. They frequently went inland to the place where their best food was growing. They always prepared large calabashes full of *poi* and other food, thinking to have plenty when they returned; but each time all

the food was eaten. They decided that it was better to provide sports for Kawelo than to leave him idle while they were away, so they went to the forest with their servants and made a canoe. After many days their work was done, and they returned to prepare food. *Poi* was made, and all kinds of food were placed in the ovens for cooking. Then they heard a sound like that of a strong wind tearing through the forest. They heard the squeaking voices of many rats. Soon they went to see the canoe in the forest, but it was gone. They returned home to eat the *poi* and cooked food, but they were all gone—only the leaves in which the food had been wrapped lay in the oven. Kawelo told his grandparents that little people with rat whiskers had carried the boat down to the river and then had eaten all the food. One, larger than the others, had called to him, “E Kawelo, here is your plaything, the canoe.”

Kawelo went down to the river. All day long he paddled up and down the river, and all day long his strength grew with each paddle stroke. Thus day by day he paddled from morning until night, and no one in all the island had such renown for handling a canoe.

The other boys were carefully trained in all games of skill, in boxing, wrestling, spear-throwing, back-breaking, and other athletic exercises. Kauahoa was very jealous of Kawelo's plaything, and asked his caretaker to make something for him, so they made a kite (*pe-a*) and gave it to their

foster child. That kite rose far up in the heavens. Loud were the shouts of the people as they saw this beautiful thing in the sky. Kawelo asked for a kite, and in a few days took one out to fly by the side of Kauahoa's kite. He let out the string and it rose higher and higher, and the people cheered loudly. Kawelo came nearer and nearer to Kauahoa and pulled his kite down slowly and then let it go quickly. His kite leaped from side to side and twisted its strings around that held by Kauahoa and broke it, and the kite was blown far over the forest, at a place called *Kahoo leina a pea*—"the kite falling." Kawelo said the wind was to blame, so Kauahoa, although very angry, could find no cause for fighting. Then the grandparents taught Kawelo to box and wrestle and handle the war spear. Thus the boys grew in stature and in enmity.

After a time the King of Kauai died and Aikana became king. The legends say the rats warned Kawelo, and he and his grandparents fled to the Island of Oahu. The boat flew over the sea like a *malolo* (flying fish), leaping over the waves at the strong stroke of Kawelo. The rats under their king were concealed in the canoe, and were carried over to the new home. Kawelo's elder brothers and parents had been living for some time on the beach of Waikiki near Ulukou (the Moana Hotel site), by the mouth of the stream Apuakehau. The grandparents took Kawelo and Kama-lama inland and found a beautiful place among

taro patches and cultivated fields for their home. It was said that when they came to the beach, one young man went down in to the water and carried the canoe inland. Kawelo called him and adopted him as one of his family. The boy's name was Kalaumeke, a kind of *ti* leaf. The boy said he was not so strong as he appeared to be, for he had the aid of many little long-whiskered people; his real power lay in spear-throwing and club-fighting. There was only one other young man who was his equal—a youth from Ewa, whose name was Kaeleha. Kawelo sent for this man and took him into his family. They dwelt for some time, cultivating the place where the royal lands now lie, back of the Waikiki beach.

One day they heard great shouting and clapping of hands on the beach, and Kawelo went down to see the sport. His brothers had been well taught all the arts of boxing and wrestling, and they were very strong; but they were not able to overthrow a very strong man from Halemano. Kawelo challenged the strong man. His elder brothers ridiculed him, but Kawelo persevered. The strong man was much larger and taller than Kawelo. He uttered his boast as Kawelo came before him. "Strong is the *koa* of Halemano. The *Kona* (wind) cannot bend it." Kawelo boasted in reply: "Mauna Waialeale will try against Mauna Kaala." Then the strong man said: "When I call 'swing your hands' we will fall against each other." With this word he advanced and struck

at Kawelo, bending him over, but not knocking him down. Kawelo returned the blow with such force that the mighty boxer fell dead. Kawelo gave the body to the King of Oahu to be carried as a sacrifice to the gods in the *heiau* or temple Lualei in Waianae. "This is said to have been a very ancient temple belonging to the chief, Kakuihewa."

Kawelo's brothers were greatly mortified to see their younger brother accomplish what they had failed to do, so in their shame they returned to Kauai with their parents.

The King of Oahu gave Kawelo lands. His grandparents built him a house. It was well thatched except the top. He was a high tabu chief and the *kahunas* (priests) said he must finish it with the work of his own hands. This he thought he would do with the beautiful feathers of the red and yellow birds. He lay down and slept; when he awoke he saw his rat brother, who had miraculous power, finishing all the roof with most beautiful feathers of red and gold. The King of Oahu came to see this wonderful place, and blessed it and lifted his tabu from it, so that it would belong fully to Kawelo, although it was more beautiful than that of the king himself.

Kawelo learned the *hula* art (dancing) and went around the island attending all *hula* gatherings until the people called him "the great *hula* chief." At the village of Kaneohe he met the most beautiful woman of that part of the island, Kane-wahine-

ike-aoha. He married her, gave up the *hula*, and returned home to learn the art of battle with spears and clubs. No one was stronger or more skillful than his wife's father. Kawelo sent his wife to the other side of the island to ask her father to teach him to fight with the war club. She did so and persuaded him to aid Kawelo. For many days they practised together, until Kawelo was mighty in handling both spear and club.

After this Kawelo learned the prayers and incantations and offerings upon which good fishing depended. Then he took the fisherman and went out in the ocean to do battle with a great fish which had terrified the people of Oahu many years. This was a *kupua* or magic fish, possessing exceeding great powers. As they went out from Waikiki, with one stroke of the paddle Kawelo sent the canoe to Kou. This was the ancient name of Honolulu. With another stroke he passed to Waianae, and then began to fish from the shore to the far-out sea, using a round, deep net. This method of fishing continues to this day. A fish is caught and a weight tied to it so that it must swim slowly. Other fish come to see the stranger, and the net is drawn around them. Many good fish were caught, but the great fish did not come. Again Kawelo came to hunt this *Uhumakaikai*, but the *Uhu* sent fierce storm-waves against the canoe to drive it to land. Kawelo held the boat strongly with his paddle. Soon the *Uhu* appeared, trying to strike the boat and upset it. Kawelo and

his fisherman carefully watched every move and balanced the boat as needed. Kawelo's net was in the water, its mouth open, and its full length dragging far behind the boat. The *Uhu* was swimming around the net as if despising its every motion, but Kawelo swept the net sideways and the fish found himself swimming into the net. Kawelo swiftly rushed the net forward until the *Uhu* was fully enclosed. Then came a marvelous fish battle. The waves swept high around the boat. Kawelo and the fisherman covered it so that the water poured off rather than into it. Then the *Uhu* swam swiftly out into the blue waters. The fisherman begged Kawelo to cut the cord which held the net. Far out they went—out to the most distant island—Niihau. Kawelo saw a great battle in the net which held the *Uhu*. There were many fish inside attacking it. They were a kind of whiskered fish, biting like rats, digging their teeth into the flesh of the great fish. Kawelo uttered incantations and the fish became weaker and weaker, until it ceased to struggle. Kawelo paddled with strong strokes back to Oahu.

Meanwhile the brothers and parents, who had gone to Kauai, were in great trouble under the persecutions of Aikanaka and his strong man Kauahoa. At last the mother sent the brothers to Oahu after Kawelo. They came to Waikiki while Kawelo was away trying to kill the *Uhu*. The youngest brother, Kamalama, received them and sent two messengers to find Kawelo. He recited a family

chant, in which the names of the visiting brothers as well as the name of Kawelo's gods were honored. He charged them to remember the brothers' names or they would have trouble. They paddled out on the ocean calling for Kawelo and repeating the names from time to time. Suddenly a high surf wave caught their canoe and overturned it, leaving them to struggle in the fierce waters. Soon they saw Kawelo coming with his great fish near his canoe. "Ō Kawelo!" they cried. "We had the names of your friends from Kauai—but our trouble in the water made us forget." Then Kawelo recited his chant, giving his brothers' names and also those of the tabu gods. Only the chiefs to whom the gods belonged could speak their names. When Kawelo uttered their names, the two men cried out: "Those are the men, and Kuka-lani-ehu is their god." Kawelo was very angry at the desecration of the name of his family god in the mouths of the common men. He stuck his paddle deep into the sea, tearing the coral reef to pieces, but the great fish caught on the coral and Kawelo could not row to the men. They rushed their boat to the beach and escaped. Kawelo then took a part of the captured fish and offered it for sacrifice in the temple at Waianae. The rest he brought to his people at Waikiki.

As he came near the shore he called for his spear throwers to meet him on the beach. Seven skilled men stood before him as he landed. They hurled their spears at one time straight at him, but he

moved himself skillfully from side to side and threw the ends of his *malo* (loin-cloth) around them and caught them all together. Then he called his two adopted boys to throw. This they did with great skill, but he caught both spears in one hand. Kamalama took two spears and Kawelo's wife stood on one side with a fishhook and line in her hand. As the spears flew by her she threw out the hook and caught each one.

The story of the Kauai trouble was soon told. The King of Oahu furnished a large double canoe. From his father-in-law Kawelo secured the historic battle sticks—war club and spear with which he had learned to fight. Food in abundance was placed on the boats, and the household went back to Kauai to wage war with Aikanaka and Kauahoa, stopping at the *heiau* Kamaile—afterward called *Kane i ka pua lena*—"Kane of the yellow flower," to offer sacrifices. "Some legends say this temple was at Makaha, and that Kane-aki was the name." This Kane was one of the gods of Kawelo. Kawelo, according to one legend, had his people tie him in a mat as if dead as they approached Wailua, the home of Aikanaka. The beach was covered with people—the warriors of Aikanaka. As the double canoe came to the beach, the people made ready to attack. They waited, however, for the newcomers to land and prepare for fight. This was a formal courtesy always demanded by the ethics of the long ago. When all was ready, Kamalama stood by the apparently dead body of Kawelo

and pulled a cord which unloosed the mats. Kawelo rose up with his war club and spear in hand and rushed upon the multitude. He struck from side to side, and the people fell like the leaves of trees in a whirlwind.

Again new bodies of warriors hastened from Aikanaka. Kamalama, the seven spearmen and the two adopted boys fought this army and drove it back under a cliff where Aikanaka had his headquarters. The seven spearmen, known in the legends as *Naulu*—the seven breadfruit trees—were afraid and retreated to the boat.

Two noble chiefs asked Aikanaka for two large bodies of men (two four hundreds), but Kawelo and his handful of helpers defeated them with great slaughter. Thus several larger bodies of soldiers were destroyed, and Aikanaka became cold and afraid in his heart.

Then Kahakaloa, the best skilled in the use of war-sticks in all the islands, rose up and went down with the two hundred warriors to fight with Kawelo and his family. The father-in-law of Kawelo knew this chief well and thought that by him Kawelo might be killed if he went to Kauai; but Kawelo had learned strokes of the club not understood on Kauai. Soon all the warriors were slain, and Kahakaloa stood alone against Kawelo. As they faced each other Kahakaloa swiftly struck Kawelo, but Kawelo while falling gave his club an upward stroke, breaking his enemy's arm. In the next struggle Kawelo's swift upward stroke

killed his foe.

Then Kauahoa, the strongest, tallest and most skillful man of Kauai, arose and went down to meet Kawelo. Kauahoa took a magic *koa* tree, root, stem and branches, for his club with which to fight Kawelo. His heart was full of anger as he remembered the troubles between Kawelo and himself in their boyhood. As he passed the multitude of his dead people he became beside himself with rage and rushed upon Kawelo. Kawelo stationed his wife on one side with her powerful fishhooks and lines to catch the branches of the mighty tree and hold them fast. Some of the legends say that she was very skillful in the use of the *pikoi*. This was a straight, somewhat heavy, stick with a strong cord fastened around the middle. It was said that she was to throw this stick over the branches, whirling and twisting the cord around them, greatly entangling them, so that she could pull the tree to one side. Kawelo ordered his warriors to watch the spots of sunlight sifting through the branches. As the tree was hurled down upon them they must leap into the open places and seize the branches, holding on as best they could. When the giant struck down with his strange war club, Kawelo's friends followed his directions, while he leaped swiftly to one side and ran around back of Kauahoa while he was bending over trying to free his tree from its troubles. Kawelo struck down with awful force, his war club cutting Kauahoa in pieces, which fell by the side

of the koa tree.

Somewhere in the battles waged by Kawelo along the coasts of Kauai he was fighting with his giant enemy and struck his spear against the mountain ridge of Anahola, piercing it through and through, leaving a great hole through which the sky is always to be seen.

Aikanaka fled to the region near Hanapepe, where he dwelt in poverty. Kawelo divided the districts of Kauai among his warriors. Kaeleha received the district in which Aikanaka was sheltered. Soon this adopted son of Kawelo met the daughter of Aikanaka and married her. After a while he wanted Aikanaka to again rule the island. He proposed rebellion and told Aikanaka that they could destroy Kawelo because he had never learned the art of fighting with stones. He only understood the use of the war club and spear. They ordered the women and children to gather great piles of stones to hurl against Kawelo.

When Kawelo heard about this insurrection, he was very angry. He seized his war club Kuikaa and hastened to Hanapepe. As he came near he saw that the people had barricaded his way with canoes and that back of these canoes were many large piles of stones in the care of warriors. He raised his war club and leaped toward his enemies. A sling stone struck him. Then the stones came like heavy rain. He dodged. He struck aside, but there were so many that when he avoided one he would be struck by others. He was bruised and

wounded and stunned until he sank to the ground unconscious under the fierce shower.

The people rejoiced, and to make death sure, threw off the stones and beat the body with clubs until it was cold, and they could detect no sign of breathing.

Aikanaka had built a new *unu* or *heiau* at Maui-lili, in the district of Koloa, but no man had been offered as a sacrifice upon its altars. He thought he would take Kawelo as the first human sacrifice. The people carried the body of Kawelo to the outside enclosure of the temple, but it was dark when they arrived and they laid the body down, covering it with banana leaves, saying they would come the next morning and place the body on the altar, where it should lie until decomposition had taken place.

Two watchmen had been appointed, one of whom was a near relative of Kawelo. He soon discovered that Kawelo was not dead. He told Kawelo about the plan to place him on the altar in the morning. He covered Kawelo again, placing his war club by his side. In the morning the chiefs and people came to the heiau with Aikanaka and Kaeleha. When all were gathered together the watchman whispered to Kawelo. The leaves were thrown off and Kawelo attacked the multitude and destroyed all those who had rebelled against him.

Some of the legends say that Aikanaka had placed Kawelo on the sacrificial platform and in the morning had begun to offer the prayer conse-



R. J. BAKER PHOTO.

HAWAIIAN FAMILY GROUP AT SHELTER HUT

crating the dead body to the gods, when Kawelo struck him dead before his own altar.

When this rebellion had been overcome, Kawelo gave a large district with good lands to the watchman who had befriended him. He continued his younger brother Kamalama in the district of Hanamaulu and committed their parents to his care.

Kawelo, as was his right, ruled over all the island, passing from place to place, establishing peace and prosperity. He made his home at Hana, planting and fishing for himself, not burdening chiefs or people, but beloved by all. Thus he gained the honored name Kawelo-lei-makua, which meant "Kawelo the *lei* or garland of his parents."

XVI

LEPE-A-MOA

(*The Chicken-Girl of Palama*)

BY W. D. WESTERVELT

STRANGE things are sometimes imagined in the Hawaiian legends of ancient time. The story of Lepe-a-mo'a is an illustration of the blending of the Hawaiian idea of supernatural things with the deeds of every-day life. It is one of those old legends handed down by native bards through generations, whose first scenes lie on the Island of Kauai, but change to Oahu.

Keahua was one of the royal chiefs of Kauai. Apparently he was the highest chief on the island, but it was in the days when men were few and high chiefs and gods were many. He had spent his boyhood on the rich lands of Wailua, Kauai, and from there had crossed the deep channel to Oahu and had come to the home of the chiefess Kapalama after her beautiful daughter Kauhao, to take her to Kauai as his wife. But soon after his return one of the *kupua* gods became angry with him. A *kupua* was a god having a double body, sometimes appearing as a man and sometimes as an animal. The animal body always possessed supernatural powers.

This *kupua* was called Akua-pehu-ale (god of swollen billows). He devoured his enemies and was greatly feared and hated even by his own tribe. He attacked Keahua, destroyed his people and drove him into the forests far up the mountain sides, where, at a place called Kawaikini (the many waters), where fresh spring water abounded, the chief gathered his followers together and built a new home.

One day Kapalama, who was living in her cluster of houses in the part of Honolulu which now bears her name, said to her husband: "O, Honouliuli, our daughter on Kauai will have a child of magic power and of *kupua* character. Perhaps we should go thither, adopt it, and bring it up; there is life in the bones."

They crossed the channel, carrying offerings with them to their gods. Concealing their canoe they went up into the forest. Their daughter's child was already born, and behold it was only an egg! The chief had given an order to carry it out into the deep sea and throw it away as an offering to the sea monsters. But the mother and her soothsayers thought it should be kept and brought to life.

Kapalama coming at this time took the egg, wrapped it carefully in soft *kapas*, bade farewell to her daughter and returned to Oahu. Here she had her husband build a fine thatched house of the best grass he could gather. The *kapas* put inside for beds and clothing were perfumed by

fragrant ginger flowers, *hala* blossoms, and the delicate bloom of the coconut, while festoons of the sweet-scented *maile* graced its walls. For a long time that egg lay wrapped in its coverings of soft *kapas*.

One day Kapalama told her husband to prepare an *imu* (oven) for their grandchild. He gathered stones, dug a hole and took his fire sticks and rubbed until fire came; then he built a fire in the hole and placed the wood and put on the stones, heating them until they were very hot. Taking some fine sweet potatoes, he wrapped them in leaves and laid the bundles on the stones, covering it all with mats, and poured on sufficient water to make steam in which to cook the potatoes.

When all was fully cooked, Kapalama went to the house of the egg and looked in. There she saw a wonderfully beautiful chicken born from that egg. The feathers were of all the colors of all kinds of birds. They named the bird-child Lepe-a-moa. They fed it fragments of the cooked sweet potato and it went to sleep, putting its head under its wing.

This bird-child had an ancestress who was a bird-woman and who lived up in the air in the highest clouds. Her name was Ke-ao-lewa (the moving cloud). She was a sorceress of the sky, but sometimes came to earth in the form of a great bird, or of a woman, to aid her relatives in various ways. When the egg was brought from Kauai, Ke-ao-lewa told her servants to prepare a swim-

ming pool for the use of the child. After this bird-child had come into her new life and eaten and rested, she went to the edge of the pool, ruffled and picked her feathers and drank of sweet water, then leaped in, swimming and diving and splashing all around the pool. When tired of this play, she got out and flew up in the branches of a tree, shaking off the water and drying herself. After a little while she flew down to her sleeping house, wrapped herself in some fine, soft *kapas*, and went to sleep.

Thus day by day she ate and bathed, and when, by herself, she changed her bird form into that of a very beautiful girl, her body shone with beauty like the red path of the sunlight on the sea, or the rainbow bending in the sky.

One day after she had made this change she stretched herself out with her face downward and called to her grandparents: "O, where are you two? Perhaps you will come inside."

They heard a weak, muffled voice, and one said: "Where is that voice calling us two? This is a strange thing. As a tabu place, no one has been allowed to come here; it is for us and our children alone." The woman said: "We will listen again; perhaps we can understand this voice."

Soon they heard the child call as before. Kapa-lama said: "That is a voice from the house of our child. We must go there."

She ran to the house, lifted the mat door, and looked in. When she saw a beautiful and strong

girl lying on the floor, she was overcome with surprise and staggered back and fell to the ground as if dead. Honouliuli ran to her, rubbed her body, poured water on her head and brought her back to life. He anxiously asked about her trouble. She said: "When we heard that voice, I went to the door of the house and looked in. There lay our grandchild with a wonderfully beautiful human body. It was her voice calling us. When I saw her I fell dying with great surprise."

They went to the girl's house and saw her in her new body, wearing a beautiful green and yellow feather *lei*, or garland. The grandmother gave her a colored *pa-u*, or skirt, and tied it around her.

Thus Lepe-a-moa came into her two bodies and received her gift of magic powers. She was exceedingly beautiful as a girl, so beautiful that her glory shone out from her body like radiating fire, filling the house and passing through into the mist around, shining in that mist in splendid rainbow colors.

In almost all Hawaiian folklore and even in history, down to the last ruler of the islands, a divinely given rainbow was supposed to be arched from time to time over those of high chief birth. The older legends speak of this rainbow over a chief as if it were made by the shining out of colors from the body of the chief himself. A child born with divine and human or miraculous power in the family of a high chief would almost invariably have its birth attended by thunder, lightning,

storm, and brilliant rainbows around its birthplace. These rainbows would usually follow the child wherever it went, resting over any place where it stopped. Sometimes the glory of the royal blood in a child would be so great that it would shine through the thatch of a house like a blazing fire, flashing out in the darkness like devouring flames, or if the child was in the sea, the glory shone into the spray until rainbows danced above.

Some legends ascribe to the sorcerers of ancient time the power of telling the difference between the colors radiating from members of different royal families. The sorcerer-priest would perhaps see a canoe far out on the ocean with a small mass of color above it and would name the person in the canoe and the family of chiefs from which he was coming. It is even represented that it was possible to discern these rainbows of royal blood from island to island and know where the person was at that time staying. Lono-o-pua-kau was the god who had charge of these signs of a chief's presence.

Lepe-a-moa's beauty was so full of shining power that her colors rested in the air around her and attended her wherever she went. Her rainbow was over her house when she was in it, or it was over the pool when she was bathing, or even over her when she went down to the beach.

One day she said to her grandparents: "I want another kind of food, and am going down to the sea for fish and moss." In her chicken body she

ate the potato food provided, but she desired the food of her friends when in her human form. Joyously she went down to the shore and saw the surf waves of Malama rolling in. Nearer her own home a fine sand beach welcomed the surf waves of Kapalama. She chanted as she saw this white surf: "My love, the first surf. I ride on these white waves."

As she rested on the crest of a surf wave sweeping toward the beach, she saw a squid rising up and tossing out its long arms to catch her. She laughed and caught it in her hand, saying, "One squid, the first, for the gods." This she took to the beach and put in a fish basket she had left on the sand with her skirt and *lei*. Again she went out, and saw two squid rising to meet her. This time she sang, "Here are two squid for the grandparents," which she caught and put in her basket. On going out again she saw and caught another floating on the wave with her. This she took, exclaiming: "For me; this squid is mine."

The grandparents rejoiced when they saw the excellent food provided them. Again and again she went to the sea, catching fish and gathering sweet moss from the reef. Thus the days of her childhood passed. Her grandfather gave his name, Honouliuli, to a land district west of Honolulu, while Kapalama gave hers to the place where they lived. The bird-child's parents still dwelt in their forest home on Kauai, hidden from their enemy Akuapehualē.

KAUILANI AND AKUAPEHUALE

After a time Lepe-a-moa's mother gave birth to a fine boy who was named Ka-ui-lani. He was born in the forest by the water springs Kawaikini. On the day of his birth a great storm swept over the land. Rain fell in torrents and swept in red streams down the valleys; thunder rolled; lightning flashed; earthquakes shook the land, and rainbows arched his birthplace. This time, since a boy was born, he belonged to the family of the father. His grandparents were Lau-ka-ie-ie and Kani-a-ula.

They took the child and bathed him in a wonderful fountain called Wai-ui, water of strength, which had the power of conferring rapid growth, great strength and remarkable beauty upon those who bathed therein. The child was taken frequently to this fountain, so that he grew rapidly and was soon a man with only the years of a boy. The two old people were *kupuas* having very great powers. They could appear as human beings or could assume wind bodies and fly like the wind from place to place. They could not give the boy a double body, but they could give him supernatural powers, with his name Ka-ui-lani, the divine athlete. They bound around him their marvelous *malo*, or sash, called Pai-hiku.

When Keahua, the father, saw the boy he said: "How is it that you have grown so fast and become a man so soon? Life is with you. Perhaps now

you can help me. A quarreling friend sought war with me a long time ago and came near killing me; that is why we dwell in this mountain forest beyond his reach. Maybe you and my servants can destroy this enemy," telling him also the character and dwelling place of *Akuapehuale*.

Kauilani said to his father: "If you adopt my plan perhaps we may kill this *Akuapehuale*." The father agreed and asked what steps should be taken. He was then told to send his servants up into the mountain to cut down *ahakea* trees and shape them into planks, then carry some of the sticks to the foot of the precipice near their home and set them in the ground; the others were to be taken to the sea and there set up as stakes close together.

That night was made very dark by the sorcery of the young chief. All the people slept soundly. At midnight Kauilani went out into the darkness and called thus to his gods:

"O mountain! O sea! O South! O North! O all ye gods! Come to our aid! Inland at the foot of the *pali* is the *ahakea*; by the sea stands the *ahakea*, there by the beach of Hina. Multiply them with the *wauke* at the foot of the *pali* of Halelea and by the shore of Wailua. Bananas are ready for us this night. The Breadfruit and the sugar cane are ours, O ye gods!"

Repeating this incantation, he went into his house and slept. In the morning the high chief, Keahua, went out and looked, and behold! the

sticks planted below the precipice had taken root and sent out branches and intertwined until it spread an almost impenetrable thicket. There were also many groups of *wauke* trees which had sprung up in the night. He called his wife, saying: "While we slept, this wonderful thing has transpired."

Kauilani came out and asked his father to call all the people and have them go out and cut the bark from the *wauke* trees, beat it into *kapa* and spread it out to dry. This was quickly done, and two large houses were also built and finished the same day. A tabu of silence was claimed for the night while he again petitioned the gods.

Soon deep darkness rested on the land and all the people fell asleep, for they were very tired; Kauilani only remained awake at his incantations, listening to the rapid work of the gods in cutting trees, carving images and filling the houses with them.

Awaking the next day, the chief and his people went to the houses and saw they were filled to overflowing with images, and covering the platforms and fences around the houses.

Kauilani said to his father: "Let the men go up to a high hill inland and burn the dry wood and brush to attract the attention of your enemy while we prepare our battle."

Akuapehaule was sporting in the sea when he saw the smoke rising from the hills and mingling with the clouds. He said: "That is something

different from a cloud and must be smoke from a fire made by some man. What man has escaped my eyes? I will go and see, and when I find him he shall be food for me." Then he came to the beach and his magic body flew to the lands below Kawaikini.

All the people had been concealed by Kauilani, who alone remained to face the sea-monster. He stood in the doorway of one of the two large houses with an image on each side, for which he had made eyes looking like those of a man.

The god came up and, fixing his eyes on the young chief, said: "Why are you hiding here? You have escaped in the past, but now you shall become my food." He opened his mouth wide, one jaw rising up like a precipice, the other resting on the ground, his double-pointed tongue playing swiftly and leaping to swallow the chief and the images by his side.

Kauilani said sternly: "Return to your place today, and you shall see my steps toward your place tomorrow for battle."

The god hesitated and then said: "Sweet is the fatness of this place. Your bones are soft, your skin is shining. The glory of your body this day shall cease."

The chief, without making any motion, replied: "Wait a little; perhaps this means work for us two. This is my place. If I strike you, you may be my food, and the pieces of your body and your lands and property may fall to me like raindrops.

It may be best that you should die, for you are very old, your eyelids hang down and your skin is dry like that of an *unihipili* god (a god of skin and bones). But I am young. This is not the day for our fight. Tomorrow we can have our contest. Return to your sea-beach; tomorrow I will go down."

The god thought a moment and, knowing that the word of a chief was pledged for a battle, decided that he would return to a better place for a victory, so turned and went back to the shore.

The young chief at once called his father, and the people, and said: "Tomorrow I am going to fight with our enemy. Perhaps he will kill me; if so, glorious will be my death for you; but I would ask you to command the people to eat until satisfied lest they be exhausted in the battle tomorrow; then let them sleep."

He laid out his plan of battle and defense. His mother and the grandparents who had cared for him, with a number of the people, were to fight protected by the growth of trees at the foot of the pali, and were to turn the god and his people toward the houses filled with the wooden gods made by the *aumakuas*—the ghost gods.

While all slept, Kaulani went out into the darkness and prayed to the thousands of the multitude of gods to work and establish his power from dawn until night.

In the morning he girded around him his sash of magic power and made ready to go down. His

father came to him with a polished spear, its end shaped to a sharp edge, and set it up between them, saying: "This spear is an ancestor of yours. It has miraculous power and can tell you what to do. Its name is Koa-wi Koa-wa. It now belongs to you to care for you and fight for you." The young chief gratefully took the spear and then said to his father: "Your part is to be watchman in the battle today. If the smoke of the conflict rises to the sky and then sweeps seaward and at last comes before you, you may know that I am dead, but if the smoke rises to the foot of the precipice and passes along to the great houses, you may know that the enemy is slain."

Then Kauilani took his spear and went down to the open field near the shore, talking all the way to it and to the gods. When he came to the seashore, he saw the god rising up like a mighty dragon, roaring and making a noise like reverberating thunder. As he rushed upon the chief, there was the sound as of great surf-waves beating on the beach. The sand and soil of the battlefield was tossed up in great clouds. The god fought in his animal body, which was that of a great, swollen sea monster.

Kauilani whirled his sharp-edged spear with swift bird's-wing movement, chanting meanwhile "O Koa-wi Koa-wa, strike! Strike for the lives of us two! Strike!" The power of his magic girdle strengthened his arms and the spear was ready to act in harmony with every thought of its

chief. It struck the open mouth of that god and faced it toward the precipice and thick trees. Backward it was forced by the swift strokes of the spear. When a rush was made, the chief leaped toward the *pali* and thus the god was driven and lured away from his familiar surroundings. He became tangled in the thickets and was harassed by the attacks of Kauilani's friends.

At last his face was turned toward the houses filled with gods. The power which all the ghost gods had placed in the images of wood was now descending upon Akuapehualē, and he began to grow weak rapidly. He felt the loss of strength and turned to make a desperate rush upon the young chief.

Kauilani struck him a heavy blow and the spear leaped again and again upon him, till he rolled into a mountain stream at a place called Kapaa, out of which he crawled, almost drowned. Then he was driven along even to the image houses, where a fierce battle took place, in which the wooden images took part, many of them being torn to pieces by the teeth of Akuapehualē.

Some legends say that Kauilani's ancestress, Keaolewa, who had watched over his sister, the bird-child, Lepeamoa, had come from her home in the clouds to aid in the defeat of Akuapehualē.

All forces uniting drove their enemy into a great, mysterious cloud of *mana*, or miraculous power, and he fell dead under a final blow of the cutting spear Koa-wi Koa-wa. Then Kauilani and his

warriors rolled the dead body into one of the large houses. There he offered a chant of worship and of sacrifice consecrating it as an offering to all the gods who had aided him in his battle.

When this ceremony was over, he set fire to the houses and burned the body of Akuapehualē and all the wooden images which remained after the conflict, the smoke of which rose up and swept along the foot of the precipice.

The father saw this and told his people that the young chief had killed their enemy, so with great rejoicing they prepared a feast for the victorious chief and his helpers.

Kauilani went with his parents and grandparents down to the shore and took possession of all that part of the island around Wailua, comprising large fish ponds, and taro and sweet potato lands, held by the servants of the vanquished god. These he placed under the charge of his father's own faithful chiefs and made his father once more king over the lands from which he had been driven.

KAUILANI FINDS HIS SISTER LEPEAMOA

For some time after the famous battle with the evil god, Kauilani aided his parents in establishing a firm and peaceful government, after which he became restless and wanted new experiences.

One day he asked his mother if he was the only child she had. She told him the story of his sister, who had been born in an egg and had become a very beautiful young woman. They had never

seen her, because she had been taken to Oahu by her grandparents and there brought up.

Kauilani said: "I am going to Oahu to find her."

His mother said: "Yes, that is right. I will tell you about my people and their lands." So she told him about his ancestors, his grandparents and their rich lands around the Nuuanu stream and its bordering plains; also of the stopping places as he should cross the island to Kapalama, his grandmother, where he would find his sister under a rainbow having certain strong shades of color.

The parents prepared a red feather cloak for him to wear with his fine magic sash. These he put on and, taking his ancestral spear, went down to the sea. Laying his spear on the water, he leaped upon it, when it dashed like a great fish through the water; leaping from wave to wave, it swept over the sea like a *malolo* (flying fish), and landed him on the Oahu beach along the sand dunes of Waianae.

Taking up his spear he started toward the sunrise side of the island, calling upon it as he went along to direct his path to Kapalama. Then he threw the spear as if it were a dart in the game of *pahee*, but instead of sliding and skipping along the ground it leaped into the air, and, like a bird floating on its wings, went along before the young chief.

Once it flew fast and far ahead of him to a place

where two women were working, and fell at their feet. They saw the beautiful spear, wonderfully polished, and picked it up, and quickly found a hiding place wherein they concealed it. Covering up the deep furrow it had made in the ground where it fell and looking around without seeing anyone, they resumed their work.

Soon Kauilani came to the place where they were, and greeting them, asked pleasantly: "When did you see my traveling companion who passed this way?" They were a little confused, yet said they had not seen any one.

Then he asked them plainly if a spear had passed them, and again they denied all knowledge of anything coming near. Kauilani said: "Have you not concealed my friend, my spear?"

They replied, "No. We have not had anything to do with any spear."

The chief softly called "E Koa-wi! E Koa-wa! E!" The spear replied in a small, sharp voice, "*E-o-e-o!*" and leaped out from its hiding place, knocking the women over into the stream near which they had been working.

Taking the spear, he went down to the seashore, scolding it on the way for making sport of him, and threatened to break it if anything else went wrong. The spear said: "You must not injure me, your ancestor, or all your visit will result in failure. But if you lay me down on the beach I will take you to the place where you can find your sister."

The chief said: "How shall I know you are not deceiving me?"

The spear replied: "Sit down on me and in a little while we shall be at a place where you can see her." Then it carried the complaining chief to the beach of Kou. There it lay on the ground and said: "You see a tree, a wiliwili tree, standing alone near the sea and looking out over the waters? Go you to that tree and climb it and look along the beach until you see a rainbow rising over the waves. Under that rainbow you will see a girl catching squid and shellfish and gathering sea moss. She is doing this for her old people. She is your sister."

The chief said: "I will go and see, but if no one is there I will punish you for deceiving me and break you into little pieces."

He went to the tree, climbed to the top branches, and looked along the beach as the spear had directed. He saw a very strange thing out over the water; red mist and bloody rain clouds moving back and forth over the dark-blue waves, extending far out toward the foot of the sky and also covering the place where he was to see the girl. He called down to the spear that he could not see any rainbow or any girl.

The spear replied: "Everything is changing rapidly on the face of the sea. Look again."

He watched the whirling mist and rain, and as it moved slowly he saw an immense bird with many red feathers on its body and wings. When

it flew up from the sea it hid the light from the sun and cast a dark shadow over all that beach. He called to the spear: "What is this great bird flying over the ocean?"

The spear replied: "That is one of your ancestors, a *kupua*. She has a double body, sometimes appearing as a bird and sometimes in human form. Her name is Ka-iwa-ka-la-meha. She has dwelling places in all the islands, and even in Kahiki. She has come to your sister, Lepeamoa, over the seas of the gods Kane and Kanaloa."

Kauilani watched the great bird as it rose from the sea and flew in mighty circles around the heavens, rising higher and higher until it was lost in the sky.

Soon the atmosphere began to clear, and he saw the rainbow and the girl in the far distance. He came down and told the spear that all its words were true. The spear again asked the young chief to sit on it. He did so, and was carried rapidly to the cluster of houses where Kapalama was living with her husband and grandchild.

That same day after Lepeamoa had taken her basket and gone to the shore, Kapalama looked along the road toward the sunset and saw a small cloud hastening along the way. Watching it carefully, she saw a rainbow in the cloud and called to her husband: "O Honouliuli, this is a very strange thing, but from the rainbow in the cloud I know that our grandchild from Kauai is coming to this place. You must quickly fire the oven and

prepare food for this our young grandchild."

He made the oven ready and soon had chicken, fish and sweet potatoes cooking for their visitor.

When Kauilani came to his grandparents, they all wailed over each other according to the ancient custom of the Hawaiians. When the greeting was finished, he went into the house set apart for men as their eating place, into which women were not allowed to enter, and there eat his food. After this he went outside and lay down on a mat and talked with his grandmother.

She praised him for the great victory won with his spear against his father's enemy, and then asked why he had come to Oahu.

He said: "I have come to see my sister in her double nature."

She replied: "That is right. I will take you to her house. There you must make a hollow place and hide under the mats and not let her see or hear you lest you die. But when she falls asleep you must catch her and hold her fast until she accepts you as her brother. I will utter my chants and prayers for your success." So he hid himself in the girl's house and kept very quiet.

Meanwhile Lepeamoa, who was through fishing, picked up her basket and started toward her home. She saw a rainbow resting over their houses and thought some strange chief had come. She rejoiced and determined that the chief should play her favorite game *konane*, a game resembling checkers. When she came to the houses, she asked her grand-

mother for the strange chief, saying she saw the footsteps of some man, perhaps now concealed by the grandmother.

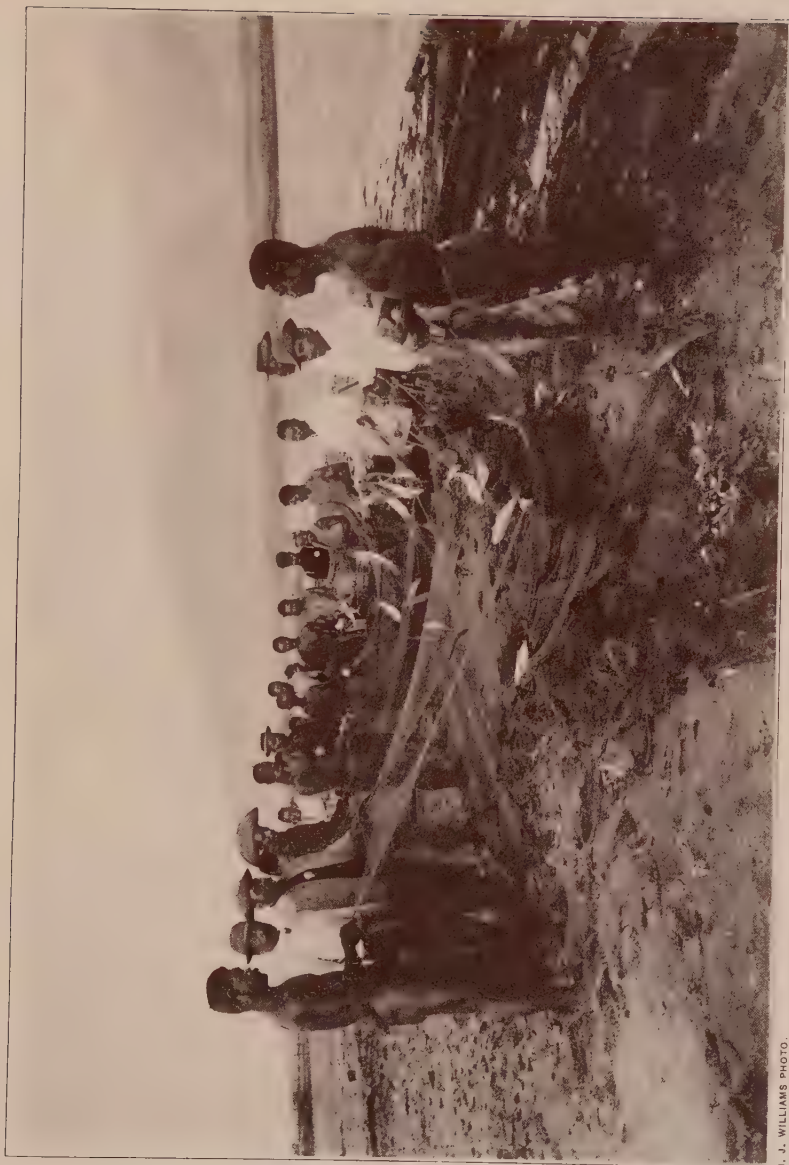
Kapalama denied that anyone had come. So the girl went into her house, laid aside her human body, and assumed that of many kinds of birds. Kapalama broke cooked sweet potatoes and fed the pieces to this bird-body. Having eaten all she wished, Lepeamoa went into her house and lay down on her mats and fell asleep.

When deep sleep was on her, the young chief leaped on her, caught her in his arms, and held her fast. Jumping up, she dashed out of the house, carrying him with her. She flew up into the sky, but he still clung to her. The magic power of that spear helped him to hold fast and made the bird fly slowly.

As she heard her grandmother chanting about herself and her brother, the young chief of Kauai, her anger modified, and she asked the stranger: "Who are you, and from whence have you come?" He said: "I am from Kauai, and I am Kauilani, your younger brother."

Then she began to love him, and flew back to her grandparents, who welcomed them with joy.

For many days the young people and their grandparents dwelt happily together. In later years the young chief and his sister saved King Kakuhihewa in a remarkable manner. As a result, the king gave his favorite daughter to Kauilani as his wife, and Lepeamoa cared for their children.



HUKILAU FISHING SCENE

J. J. WILLIAMS PHOTO.

XVII

PUNAAIKOAE

(PUNA TROPIC-BIRD EATER)

AMONG the various goddesses of Hawaiian folk-lore, Kalamainuu, better known as Kihawahine, a lizard in kind, and Haumea of many names, are frequently met with. This latter gained fame as Kamehaikaua, because she entered bodily into a breadfruit-tree by means of her supernatural powers, to avenge the death of Makea, her husband, who was killed and his dead body hung from its branches. Makea was not his generally known name, but Punaaikoe, a chief of the island of Oahu.

Once in traveling around with several of his fellows they arrived at Waimanalo, from Waikiki, at a time when the rolling of the surf at a certain surfing place there was very attractive, and so the chief and his companions swam out to share in the sport. When they reached the selected spot Punaaikoe observed floating there a woman of very great beauty, and their hearts were overcome with admiration for each other. The woman said to him, "This is not the best place of the surfs."

"Where is it then?" asked Puna.

"It is further out, and I know its location," was her reply.

It seems there was a covetous desire in the woman's heart on seeing his form and features, and he was evidently of a like mind toward her, and it was a custom that if mutual admiration on sight was evoked, nothing could hinder their desires. So they swam together for a while, bantering each other with questions. As they swam on, the woman said: "It is further out where the surf runs high, and we will ride ashore." They thus continued swimming until the shore was out of sight and finally the land. Then he stopped looking behind and gazed only at the one before him.

On account of this departure the people mourned for him, yet, strange to say, no one was sent out on canoes in search of him.

They kept on till they effected a landing on Molokai. Leaving their surf-boards at the seashore they started up and entered the cave-dwelling of this woman, Kalamainuu. When he entered the cave he saw no human being, nor heard the sound of voices; silence prevailed. He was like a captive; he was only to obey his charmer's orders so that she would be easy with him and he would thereby be assured of life. She had already provided food for him and other needs, lacking nothing. Thus she chose him for her husband, and they both consented to the union. On account of his long residence with this goddess he was deprived of human fellowship.

As he came from the cave one day and was standing near its entrance he heard loud cheering.

He wanted very much to learn the cause but could not, because he was forbidden by his wife to go secretly else he would die, so he had lived patiently under these restrictions. But he told his wife of the cheering in the form of a question.

Entering the cave he asked her, "What is that cheering I hear just below here?" The wife replied: "It must be surf-riding, or perhaps bowling, or some other game wherein some have won, which is the cause of the cheering you heard."

"I would be very glad to see those things you have just named," said he. The wife again replied: "If you wish, then, tomorrow will be a good time and I will let you go to see it."

At daylight he arose and went down to the place where the people were assembled, and witnessed a great number of sports. While he was loitering about he was recognized by a well-known resident named Hinale, the brother of his present wife, but on looking at him he was astonished at the strange appearance of his features. When the sports were concluded he invited him to his house to dine and pass the time. While they were conversing Hinale questioned him as to where he came from and what kind of a house he was living in.

"I am from inland, and my dwelling is a cave," replied Punaaikoe. When he had said this Hinale then knew, for it was known that the chief of Oahu had disappeared and that Kalamainuu had him.

Hinale manifested solicitude for his brother-in-

law as they sat in converse, therefore he asked him more fully of how he came there, and Puna told him of his experiences, as already set forth.

Hinale then said: "Your wife is not a real woman, but a goddess. When you return, and near home, you must walk quietly and unseen, and you will really know her manners or character, for you will find her eating spiders and their web. Of course, she will see you on your way home, and will also know all our present conversation. Because I have regard for you, therefore I tell you these things. Your former wife is the eldest of several sisters who, with them, are biding their time. You must take care till this one gets over her anger with you. When she again becomes very fond of you, then you start in to groan, saying, 'Thirsty am I for water.' And she will ask you, 'What water are you thirsting for?' You answer her, 'The water of Poliahu at Mauna Kea.' The gourd which she will take with her you must pierce with holes, so that it will delay her, then you proceed to the volcano, where an old woman with very bleary eyes will be your protector. This wife of yours knows you, as does also the others. When you are saved, then she will seek my life. It's your life I am greatly interested in, so that you may again see the eyes of your former wife."

Upon Puna's return home, as he neared the cave he walked quietly, and looking in he saw Kalamainuu, with open mouth, chasing spiders and webs. He then believed what Hinale had told

him. He stepped backward a little distance and made a noise. She heard him and changed her manners quickly. As he entered she abused him, saying: "You came quietly, showing the deception of mankind; you stepped backward and made a noise thinking you were not seen. I should not mind eating your eyes. Hinalé counseled you till you understood well, then you came home and showed the deceitfulness of man." She had already told him before he went down, that when he returned and came close to the cave he must shout out loud so that she would hear him beforehand.

During the time she was possessed with anger he never uttered a word till the standing and rising of the feelings of evil, like the rising of the neck-feathers in the wind, passed. The failure of the whirlwind as a spent *mumuku* (sudden land squall) which a cloud had beaten back, was how their differences were dissolved. They lived together thereafter, greatly admiring each other, and she became very much charmed with his sayings.

Puna felt that though they were living happily, and anything he wanted his wife granted, yet he so longed for freedom that he began groaning in thirst for water. (He had no real thirst, but wanted a way of escape from this captivity, and in accordance with Hinalé's instructions he desired this might be fulfilled.)

As she heard him groaning, the wife quickly asked: "Why is it that you are groaning?"

The husband answered: "I am in thirst for water. We have been living quietly, and suddenly the thirst for water appeared."

"Of what water?" the wife inquired.

"The water of Poliahu at Mauna Kea," said he.

The wife again asked, "Why are you in thirst for that water?"

Puna replied: "Because the water is mixed with ice, and I have been accustomed to it since childhood, for my grandparents always had water brought from there. If I was traveling the water would be carried also, and when almost finished more would be procured. This has happened until the day I became your husband. You are well provided with water, and I am drinking it, but there is no comparison to the water mixed with ice; it's cold. I am not going to send you to fetch it because I know the distance, and it is not just for you, my wife."

She hung her head down and, lifting her eyes, said to her husband: "You have no thirst for water, my dear, but only to be troublesome, to make me work hard. Well, I will fetch your water, else you might say that I refused your request."

Before he had spoken of his thirst for water he had pierced the bottom of the gourd, as instructed, so that it would hinder his wife, and while being thus delayed he could make good his escape.

His wife stood up and started. As she set forth

he followed her, going in a canoe and landing at Maui. Finding an opportunity, he sailed on for Hawaii and landed at Kona. He found there a canoe sailing for Kau, which he boarded and landed at a point from where he traveled to Poliahu, thence to the edge of the *Lua o Pele* (crater). The people of the volcano recognized him, and called out, saying: "Here comes the husband of our elder sister." As they called him he hastened to where they were, and told them of his journey there and all else relating thereto.

When Pele heard his story she said: "It will not be long before your wife will be here. She is coming after you and will wage war. We will not release you lest you die, for she is very angry with you, and all because we have taken you, the husband of our elder sister, away. Why did not her day of beauty search for her a husband? Then no one would bother her. But the husband who was gotten when our sister was beautiful, that is the one she lures away and wants to possess. You shall reside with us until a suitable time, then we will release you to return to your motherly wife."

Kalamainuu waited at Poliahu until she got tired, for the gourd would not hold water. It filled nearly, but because the bottom had been pierced with holes the water again emptied, and as it would not stay she gave up the idea, especially after bending downward she found, on raising her head and looking behind that her husband had disappeared. Vexation possessed her, there-

fore she summoned all the lizard gods of Molokai, Lanai, Maui, Kahoolawe, and Hawaii, for she knew her husband was at Kilauea with Pele's folks.

When the lizard gods assembled together at Ku-kuilauania, they went up thence to Kilauea and stood at the edge of the crater. She then asked of the people within to release her husband. This they refused, saying: "Who have you here for a husband? This is our sister's husband; you shall not have him, for you are a mischievous woman."

On account of this reply of Pele, Kalamainuu became very angry and said: "If you people will not release my husband, then it is true that I will at once command my people and this pit shall be filled with phlegm and your fire will be immediately extinguished." Whereupon the volcano was filled with phlegm from the lizard gods and Pele's family were in peril, for the fire at the crater became almost extinct. Kamohoalii's place, however, was overlooked, and from there the fires again became active and the phlegm from the lizard gods was overcome, for the fire was very great. For this reason Kalamainuu and her retinue of lizard gods were unable to withstand Pele's power, for the heat of the volcano fire became so intense that many of them died between the clefts made as they were escaping. As Kalamainuu fled she plunged into a pond called Aka (Lokoaka). Thus she was defeated and deprived of a husband, and barely escaped with her life.

When she returned to Molokai she searched for

Hinale to kill him, for she was very wroth on account of his instructing Punaaikoe to escape, and determined that he should suffer therefor.

Upon Hinale learning of his peril at the hand of his sister, he left home and plunged into the sea and became a fish. Kalamainuu dove in after him, searching at the near and distant stations where *hinale* generally locate, but could not find him, for the reason he had transformed himself into a fish called *hinalea*. Kalamainuu continued searching, but without success. She passed Ounauna's place so often that he became weary, therefore he asked, "Who are you looking for, Kala?"

She replied: "I am searching for Hinale."

Ounauna said: "You can never find him unless you will listen to what I say; otherwise you will be disappointed the same way that Pele's folks served you and deprived you of your husband."

Kalamainuu said: "I will listen to what you may say, if I know it is right; if not I will kill you."

Ounauna bade her go home and get some *inalua* and weave it into a basket and, when finished, take and place it in the sea for a while, then upon diving down she would see that he had entered into the basket and could catch him.

Kalamainuu followed these instructions, and after waiting awhile went down, to find that Hinale had not entered the basket, but she saw him outside. She rose and waited awhile, then dove down again, with the same result. She continued

this procedure until her nose was inflamed and her eyes red, yet she could not catch him. Finally, with wrath she went before Ounauna and said: "Here you are; I shall kill you this day. I thought you were telling the truth, but no; you intended me to die. How can you catch him when I with my great power can not? How can it be possible for you, a creeping sea-beach Ounauna? I do not wish to prolong my talk with you, I am ready to take your life at once, and you shall know that you will never creep the sea-beach again."

Ounauna said: "Converse first, and if it is to die, then these bones shall be given to death; but if satisfactory, then there should be no death. But I want you to relate the particulars of your experience so that I may understand the reason of your failure to catch him."

Kalamainuu said: "I do not want any conversation; you have heard my last words."

Ounauna again said: "If you will relate it to me briefly, perhaps I had forgotten something."

In reply she said: "I will relate it now to you, but my mind is fixed for your death; true, you shall die, because you have made me suffer from your sayings."

Ounauna said: "I do not want your complainings, but simply of your experience; not to hasten quickly for the death, for if I die, who then will be your companion and entertain you henceforth."

Kalamainuu said with great anger: "Well, I returned home, and from there I went up and got

the *inalua* and wove it till the basket was finished, then I turned the nose inside out and brought it and dropped it in the sea at a suitable place, letting it remain awhile, then dove down, but there was no *hinale* inside. Thinking this was not a suitable place I moved it to another location, and when I dove down it was the same result. I continued until I was exhausted, so I came that you should die, so as to soothe the pain of my forehead through your instructions."

Ounauna said: "There it is; I had forgotten something that should be secured, which is this: You go and dive for *wana* (sea egg), and then get the *ohiki* (sand crab) of the beach. These you must pound together and thrust into the basket, and the nose which you turned inside out must be reversed; then put it in a suitable place in the sea, and after awhile, on diving down, you will find he has entered the basket, for he has seen that his companions were dead, and that is the reason he enters. He will not emerge from it until you catch him." Thus it was that he was captured, and this has been the method of catching *hinalea* ever since.

After the contest between Pele folk and Kalamainuu, Punaaikoe escaped, according to Hinale's instructions, and that is how he came to meet the eyes of his wife again. The women of his experience with their double names show the goddess character in which they were held at that time. In their rivalry for the affections of Punaaikoe and jealousy of each other, several conflicts oc-

curred between Walinuu, his first wife, and Kalamainuu (Kihawahine), in which Kalamainuu was blinded and Walinuu's nose was broken, as shown by their images exhibited in the House of Papa, in the *heiaus* (temples).

There was a new chief as his successor after Punaaiakoae disappeared and had so long delayed his return. As Puna and his wife were residing at upper Kalihi, Walinuu, for the need of fish, occasionally went fishing for crabs at Heeia, Koolau, and other localities. On one such occasion as she went crabbing, Punaaiakoae arose and went over to a banana field of a neighbor chief and there rested, and on account of the refreshing atmosphere in the shade of the bananas he fell asleep, and while so sleeping he was arrested by the watchman of the field and charged with stealing bananas. His *malo* (loin cloth) was loosened, his hands were tied, and he was led thus to Honolulu and there strangled, and his dead body was hung from the branch of a breadfruit tree that stood on the northerly side of Waikahalulu Falls.

XVIII

THE HINAS OF HAWAIIAN FOLK-LORE

(A Brief Outline of the Various Celebrities)

STUDENTS of Hawaiian folk-lore cannot but be impressed with the frequency with which Hina figures as the heroine of the story, or is closely related to its principal character, showing it to be probably (apart from their deities), the most popular name known to the early bards, either as such, or embodying some characteristic or qualifying epithet in their romances, and originating away back in the genealogies and myths of the race, invading even the precincts of the deities, and in numerous instances is endowed with miraculous power, giving birth to islands and to demigods.

The recently published Fornander Collection of Hawaiian Folk-lore in the *Bishop Museum Memoirs*, supplements the frequency of this name in his *Polynesian Race*, and furnishes an interesting field for the researcher on this or similar investigation. In the account¹ of the origin of the islands, Hina is credited with giving birth to Kahoolawe, and as Hina-nui-alana, wife of Kulu-waiea, she is also the mother of Molokai, whereby tradition abounds with reference thereto as "Molokai-a-Hina."

1. *Bishop Museum Memoirs*, vol. iv, p. 2.

The genealogy chants refer to Hina as the wife whom Wakea found¹ during an absence of Papa, his first spouse, at Kahiki. As the wife of Wakea she is also said to have conceived Molokai, later referred to as "an island child of Hina."² With so prominent a character it is unfortunate that no clue is found either as to her ancestry, or place of nativity, which might account in some degree for the popular hold which early obtained in the mind of the people that she should be termed "the beauty of Paliuli" (Hawaii's Paradise), be deified, and have formulated prayers addressed to her in petitioning for aid by her devotees as their goddess, or *aumakua*. Nor is her fame and popularity confined to Hawaii, but is traceable throughout Polynesia³ as a deity,⁴ and in the story of Maui and other myths and legends. To the Marquesans Hina was the wife of an early settling chief in that group. In New Zealand folk-lore Hina is a sister⁵ of Maui, and as such, or as Hina-uri,⁶ or Hine, with various epithets,⁷ is prominent in their mythology and related to him. In Samoa, Hina changes to Sina, a popular traditional heroine.

In the Legend of Kana and Niheu,⁸ with earmarks of great antiquity and such popularity as to be known by several versions, Hina as the mother of these demigods and wife of Hakalanileo is met

1. *Bishop Museum Memoirs*, vol. iv, p. 12.

2. *Ibid.*, p. 18.

3. *Ibid.*, vol. iv, p. 436.

4. *Polynesian Race*, vol. i, p. 59.

5. Brown's *Maori and Polynesian*, p. 225.

6. Grey's *Polynesian Mythology*, p. 50.

7. *Ibid.*, pp. 55, 92, 132, 235; *Te Ika a Maui*, pp. 100, 236, 463.

8. *Bishop Museum Memories*, vol. iv, p. 436.

with, living at Hilo, where, in the exercise of that natural feminine trait, curiosity, she climbed Haupu hill that had drifted thither from Molokai with its chief, Kapepee,¹ and his high priest, to view its attractions, whereupon it drifted back to its position off the north coast in Pelekunu district of Molokai. Thus was Hina abducted, and it called for all the miraculous powers of Kana, the cunning and strength of Niheu, his brother, with supernatural aid of their grandmother, Uli, to battle successfully against Kapepee's stronghold and rescue their mother and restore her to Hakalanileo at Hilo.

The well-known Maui myths throughout Polynesia, presents us with Hina as the mother of that famous demigod. She is so referred to in the Hawaiian narrations of many of his exploits, though sometimes given as Hina-kawea, wife of Akalana, as also Hina-nui-alana (the *ka* omitted), as mother of the four Maui brothers. As Hina she is further claimed as the mother of four daughters,² named Hina-keahi, Hina-kekai, Hina-mahuia, and Hina-kuluua, and though the genealogy tables fail to verify this family increase, it does not lessen the popularity of the name.

It is through the exploits of Maui that we are indebted for most of our knowledge respecting Hina, his mother, thanks to his solicitude to relieve her in her household cares. He it was that sought to satisfy her desire for fish and setting out with

1. *Polynesian Race*, vol. II, p. 31.

2. *Maui*, p. 27.

his brothers in a canoe, seeing smoke from a fire arising ashore, returned to secure it with which to cook the food, and though long baffled succeeded at last in discovering the secret of producing fire by the friction of wood. And to aid her in kapa making he snared the sun and broke off its rays to retard it in its course, and thus lengthened the days so that her kapas might dry. In this filial duty she assisted him and instructed him, as she did also in his wresting the fire from the mud-hen, and in other adventures. The Chant to Kualii has several references to Hina as the guardian and protector of the mud-hen,¹ and as rain sprinkler.

In the collection of these myths of Maui the demigod, by W. D. Westervelt, he limits the Hawaiian Hinas to "three, practically distinct from each other,"² viz., the Hina already referred to as "abducted from Hilo by a chief of Molokai; Hina the wife of Kuula the fish deity, and Hina the mother of Maui," termed the Hilo-Hina, though the mother of Kana and Niheu is a Hiloite also. This statement probably refers to confusions met with in the several versions of the Maui myths, and cannot apply to the range of Hawaiian folklore, as we propose to show.

A version of the Maui stories³ is met with representing him as the son of Hina-lauae and Hina, residing above Lahainaluna, Maui, which relate his venturing forth on mischievous pranks before

1. *Bishop Museum Memoirs*, vol. iv, p. 370.

2. *Ibid.*, vol. v, p. 536.

3. *Maui*, p. 140.

birth. Reference is made to his snaring the sun that Hina might have time to dry her kapas. It says, further, that while absent on this duty Hina bore another son, an owl, which he did not treat with contempt. Setting out one day pole-fishing, Maui was seized and carried away to Moalii, some distance westerly from Lahainaluna, to be placed on the altar the following day as a sacrifice by the king. Hina saw in a vision what was being done so she and the owl followed along, Hina staying at a rock by the wayside. The owl flew on to where Maui was guarded and saw that he was tied with cords. The guards were awake, so the owl waited till near dawn, but they would not sleep.

Maui then spoke: "O thou Aina,¹ retard and prolong the night." The night being prolonged, the guards fell asleep, whereupon the owl entered and struck at Maui's bonds till they fell off. They then set off to where Hina was waiting, by which time it was daylight. Hiding Maui under the stone Hina sat outside of him and spread out her sleeping garment and looked for fleas as the searching party came up. To their inquiry for the man which was to be sacrificed by the chief, she said that she had not seen him, having just now arisen, and by the warmth of the sun was looking for fleas. At their departure the owl led Maui forth, and Hina followed till they reached home. Thus was Maui saved.

Through the deep-seated belief in Kuula, the

1. Personification of the moon.

principal deity of the Hawaiian fisher-folk in the exercise of their vocation, the memory of Hina, his wife, has been "kept green," as being a sharer in the evils inflicted upon him, and the sacrifices made to benefit the common people. Hina, known also as Hina-puku-ia, had a sister with the characteristic name of Hina-ulu-ohia seeing she lived in the forest.

Tradition places the home of Kuula and wife at Hana, Maui, where they had a son, Aiai, in the time of its cruel king Kamohoalii in some versions, and Hua in others. Kuula was a devout and successful fisherman, and with forethought stocked his fish-pond against the day of scarcity. At such a time, in answer to a royal demand on him for fish, he sent an advisory message, which was purposely misrepresented to be defiant, whereupon the king ordered wood to be gathered and placed around their house and fired. In the carrying out of this decree, Aiai, it is said, "went forth through the flame and smoke to a cave for safety," and "Kuula and Hina his wife went out from the house as quietly as the spirit leaves the body, none saw how or whither."¹ But judgment befell the king in that he was choked to death by fish.

Aiai established koas and fishing stations throughout the islands to the memory of his parents, saying as he did so; "O Kuula, my father; O Hina, my mother, I place this stone here in thy name."²

1. *Hawaiian Annual*, 1901, p. 120.

2. *Ibid.*, p. 122.

Another Hina that is linked with historic Hana is she, as Hanai-a-ka-malama¹ (fed by the moon), who ambitiously attempted to leap to the moon from Kauiki hill but was restrained by her husband and crippled. This legend is seven generations later than the time of Hina-kawea, so could not be the same celebrity as some have alleged. Even the chant of Kaulii fell into this error. Briefly the story is as follows: "Hanaiakamalama was the sobriquet of Hema's mother, Hina.² She is said to have been disgusted with her children Puna and Hema, and to have gone up in the moon to live, but in the act of ascending her husband, Aikanaka,³ caught her by the leg and tore it off, on account of which she was called Lonomuku, the maimed or crippled Lono," as is seen to this day.

A more modern moon-myth is the legend of Hina-aimalama⁴ (moon eating Hina), who is said "to have turned the moon into food and the stars into fish." This heroine was born and brought up at the bottom of the sea, her parents and ancestors being gods who changed at times into fish. Her mother, Hina-luai-koa, having a brother, Ku-keapua, as husband, gave birth to ten children, three boys and seven girls, four of the latter being: Hina-akeahi, Hina-aimalama (who was the father's idol and most beautiful of all the girls), Hina-palehoano, and Hina-luaimoa. Of the boys the father designated the one next to the youngest

1. *Bishop Museum Memiors*, vol. iv, p. 370.

2. *Polynesian Race*, vol. II, p. 17.

3. *Ibid.*, vol. I, p. 191.

4. *Bishop Museum Memoirs*, vol. v, p. 266.

child to be Hina-aimalama's guard, to attend her at all seasons. All went well for a while, but for some discovered neglect of duty he was sentenced to banishment. He thereupon returned to his sister and said: "I am going, so here is your food, the moon, and your fish, the stars." By the aid of his grandparents he made his way from the depths to the ocean's surface, and seeing land he swam for it, landing at Kawaluna, in the realm of King Konikonia. In time he met and was befriended by the king, and in appreciation of the royal favor shown him decided to send for his sister, Hina-aimalama, to become the spouse of Konikonia. Upon her arrival the king at once fell in love with her and took her to be his wife, and they all lived happy ever after.

In the long legend of Kepakailiula,¹ one of the sons of Ku and Hina, of Keaau, Puna, Hawaii, little is given of the mother, Hina, beyond the fact of her having three sons, of whom the youngest, as in many Hawaiian stories, is the remarkable character to eclipse, it may be, or bring luster to the fame of his ancestry. In this case it was the peculiar birth of Kepakailiula that introduces us to Hina, his mother, and her two brothers, one a noted foreteller of events, the other a great traveler, chiefs of high rank as was their ancestors, and said to have been the only ones, directed by the gods, that found Paliuli (Paradise), as it has been hid ever since.

1. *Bishop Museum Memoirs*, vol. v, p. 384.

Before journeying thither they visited for a season with Hina, their sister, at Keaau, and noticed her interesting condition. In due time she gave birth to an egg, which was taken by the brothers and wrapped in a feather cape. At the end of ten days it was examined and found to have formed into a most beautiful child. Wrapping it up again it was left forty days before re-examination, when it showed greater beauty, perfect form, open countenance, and skin as red as the cape which wrapped him, hence his name, and was called "the first-born of the beloved one of Paliuli."

Another Ku and Hina story is found in the legend of Ka-pua-o-ka-ohelo-ai,¹ the scene of which is laid in Waiakea, Hilo, where two children, a boy and a girl were born to them. Being of high chief rank they were brought up under very strict *kapu*, without knowledge of their relationship or of each other though under the same roof. Ku and Hina threatened the attendants with banishment if they relaxed vigilance over their charges, and this resulted in course of time, the daughter and her attendant being banished to Kauaihelani, where Kapuaokaoheloai meets the king and learns he is the younger brother of her mother, Hina, who originally belonged there but had moved to Hawaii.

Still another Ku and Hina couple is shown in the legend of Uweuwelekehau.² They were the chief rulers of Kauai, residing at Wailua, and had

1. *Bishop Museum Memoirs*, vol. iv, p. 544.

2. *Ibid.*, vol. v, p. 192.

as offspring Olopana, the first-born, then Ku, and lastly Hina, a daughter, and it is notable that these two latter are named after the parents, something unusual in Hawaiian practice. Through disagreement of the brothers, Ku moved to Hilo, and was followed shortly after by his sister, Hina, to whom he was much attached.

Ku being of too high rank to take any other woman to wife took Hina, in accordance with ancient custom, and they became king and queen of Hilo. In course of time Hina gave birth to a son, the subject of the story, and about the same time her brother Olopana, on Kauai, rejoiced in the arrival of a daughter, Luukia, and learning of Hina's child he vowed his daughter should wed none other.

One day as Ku and Hina were shrimping in the Wailuku River, the son, while sailing his canoe was swept to sea by a heavy freshet and carried off in the ocean current. It is said that through the power of his gods, Kane and Kanaloa, he was changed into a fish and conveyed to Kauai, where it was found and taken to Luukia by her attendants. Being pleased therewith she ordered the fish to be well cared for, but on the second day, by the power of his gods he resumed his human form, to the pleased surprise of Luukia, who eventually took him for her companion, securing thereby her father's displeasure and decree of banishment. Later, when the identity of Uweuwelekehau became known Olopana hastened to do him honor,

and Ku and Hina hearing of him as alive and well on Kauai, journeyed thither from Hawaii in great state, whereupon the wedding of the young couple took place amid a joyous season of festivities.

In the exploits of the famous demigod Kama-puaa,¹ it is in the chants for aid in time of distress where we learn that Hina gave him birth:

*The son of Hina is a hog with eight eyes,
By Hina art thou, by Kahikiula.*

Fornander traces Kahikiula and Olopana,² his brother, to the arrivals from Kahiki at about the eleventh century, who settled at Koolau, Oahu, where Olopana took Hina, the daughter of Aumu, to wife. Kahikiula supplanting his brother in the affections of Hina becomes the father of Kama-puaa, showing windward Oahu to have been his birthplace. He is recognized by Pele as the son of Kahikiula and Hina at his appearance on the bluff of Akanikolea, at the volcano of Kilauea, where she chants.³

*Thou art Kama.
The hog-son of Hina and her husband,
The hog-grandson of Kamaunuaniiho.*

So taken up is the myth with the escapades of Kamapuaa that no further mention is made of his mother till near the end in his battling for recognition against his several relatives, as they supposed him dead.

Sending a messenger to Hina for a supply of

1. *Bishop Museum Memoirs*, vol. v, p. 314.
2. *Polynesian Race*, vol. II, p. 43.
3. *Bishop Museum Memoirs*, vol. v, p. 336.

fish for her son, then appearing in person to make request, she turned her back on him. He plead with her in chant "not to be unkind" and identified himself to her in recalling personal events of their lives till, in fear, she broke from the house and told her husband and the others of Kamapuaa's arrival, whereupon they all went out to greet and humble themselves before him. Hina chanted a *mele* in his honor to please him, then approached and laid down at his feet. Kamapuaa sat on her. The others also came with chants in his honor and laid at his feet, whereupon he arose and stepped on them all for he was very angry. Hina sought by *meles* and pleadings to appease his anger but in vain, whereupon she disrobed and followed after him. On seeing this he relented and forgave them for failure to recognize him in his human instead of hog form.

Another Hina is presented as the mother of Mahinui, and grandmother of Palila, of remarkable birth and eventful life, in the legend devoted to him.¹ This Hina was living in the temple of Humuula, in the mountains of Kauai, and through her supernatural powers she saw the birth of Palila, in Koloa, as a piece of cord, which was thrown away in a rubbish pile, so she came down to the house of Mahinui and asked for the child that was born a short time ago. The parents said there was no child, it was a piece of cord, it is lying in yonder rubbish. Hina went over to the place

1. *Bishop Museum Memoirs*, vol. v, p. 136.

designated and took up the piece of cord, and wrapping it in a fold of white *kapa* returned to her home. Here she unwrapped the bundle and changed it to fresh *kapas*. This she did three different times, when it began to assume human form, which, at the end of ten days, was complete. Hina then placed the child upon a shelf, and on reaching the age of taking food he was fed on nothing but bananas.

When Hina saw that the child was full formed she took him to Alanapo, another sacred temple, a resort of spirits and renowned for the bravery of people brought up in it. Here he was reared to a perfect character and developed a dual spirit and human form. At this time Kauai was in the throes of war, and it was Hina's custom to go down and note the progress of each battle. On one such occasion Palila, awaking from sleep to find Hina gone followed after to partake in the fray (as she foresaw he would) and advised Kaluaopalena of Palila, his son, coming to his aid, and instructed him as to his course of action.

In the battle which ensued Hina's instructions were obeyed, and Palila easily vanquished his father's opponents, whereupon Kaluaopalena and his people bowed down before him. While they were in this position Hina arrived and stood on a little rise with Palila's robe and *malo* in hand, and rolling over the backs of the people she approached Palila, circumcised him and bound him with white *kapa*, whereupon they returned to Alanapo.

The legend of Punia,¹ of Kohala, Hawaii, shows him to be alone with his widowed mother Hina. They cultivated sweet potatoes, and in need of meat or fish he asked her to let him go down to the lobster cave for a supply, as was his father's habit. Hina replied: "No, it is a dangerous place, it is infested with sharks," but beyond the fact that she was the solicitous mother of a courageous out-witter of sharks and ghosts, the story is silent regarding her.

The legend of Lau-kia-manu-i-kahiki² is based on Hina as her mother, and Makiiioeoe as the father, a sojourner from Kuaihelani, where he ruled as king, but coming to Kauai he met Hina and took her as wife, living with her some time and then returning to his kingdom, but leaving tokens for recognition in case the expected child should desire to search for him, with names for boy or girl, as the case might be, as also instructions for the royal pomp which should attend the voyage.

Hina is little dealt with in this long story devoted to her daughter other than the bringing of her up, and evading truthful replies to the girl's questionings as to her father, who and where was he? Cornered finally and charged with deception, Hina tells her of her father, Makiiioeoe, now in Kuaihelani; the provision he made for recognition should she desire to search him out, and naming the style in which the voyage should be

1. *Bishop Museum Memoirs*, vol. v, p. 294.

2. *Ibid.*, vol. iv, p. 596.

made. The girl, all impatient, set out on her search, ignoring the stipulated provisions which Hina warned her would cause her to suffer untold agony, as she gave her instructions whereby she would be aided on the way.

In the midst of troubles which came thick and fast, an owl, represented as the supernatural aunt, of Hina, came all the way from Kauai with the tokens of recognition in its keeping, and at a critical point provided the girl with her needed royal outfit.

CHARACTERISTIC NAMES

Hina has a variety of characteristic names, and, as mentioned by Mr. Westervelt in his *Maui*, it is feminine¹ as a rule, though there are a few exceptions.

Of the several recognized standard genealogies examined for this name in its characteristic variations, it seems strange that the Nana-Ulu² line or branch should show but one, Hina-koula, the mother of Ulu and Nana-Ulu and wife of Pii, twelve generations from Wakea, while that of his brother Ulu shows one preceding her,³ a step-daughter of Wakea; three others down to Hina-kawea the mother of Maui, and eight others following, ending with Hina-keuki, mother of Kani-pahu, in the forty-ninth generation from Wakea. Only once is the name met with in all lists since

1. *Maui*, p. 139.

2. *Polynesian Race*, vol. 1, p. 188.

3. *Ibid.*, vol. 1, p. 190.

that time. But going back to the fuller, more complete list of the Opuukahonua genealogy¹ in the search it is seen that Hina-imanau, one of the wives of Lanipipili in the fifth generation is the first on the list. It next appears as Hina-kului, one of the wives of Kahalolenaula, five generations after her, then as Hina-manouluae, wife of Haloa, hence a daughter-in-law of Wakea. A grandson of hers is given the name of Hina-nalo.

Twelve generations from Wakea it appears again as Hina-koula, the wife of Pii, as already mentioned. The first after this, four generations later, is Hina-kinau, then appears Hina-mahuia, also four generations apart, followed by Hina-kawea, mother of Maui (already dealt with), then Hina-kealohaila, wife of Maui-akalana, and Hina-i-kapaakua, wife of Nanamaoa. These four are all successive. Again four generations later is Hina-maikalani (Hina-from-the-heaven), the mother of Aikane,² whose wife was Hina-hanaiakamalama, the mother of Puna and Hema whose pranks drove the mother frantic to leap to the moon, as already shown.

Three generations later is Hina-ulu-ohia, the sister of Hina-puku-ia, already given simply as Hina, the wife of Kuula. Then appears Hina-au-aku (Hina-swim-away), mother of Koa, whose wife was Hina-au-mai (Hina-swim-hither), whose son Ole took Hina-maile-lii to wife, and her son, Kukohu, took Hina-keuki (Hina-the-tantalizer)

1. *Bishop Museum Memoirs*, vol. iv, pp. 22-23.

2. Given also as Aikanaka.

to wife, since which time, twenty-four generations prior to Kamehameha, it does not again appear in the standard lists. In the Kualii list in addition to many of the foregoing is Hina-kapeau, son of Kapapaiakea.

A prayer to Hina, a goddess,¹ opens with "O Hina! Hina the tantalizer," and makes reference to the "elder Hina" and the water in which she bathed; Hina that "came from heaven," Hina of fish fame, as also "the mud-hen that came down for Hina," and "Hina of several bodies."

The goddess idea is also shown in the prophetic chant of Kamehameha's overthrow of Keoua, where Hina is appealed to, thus:²

O Hina! O Hina of heavenly song!

* * *

Increase the power of the land.

Nor does the foregoing exhaust the list: One Hina-uu, a princess of Kauai, who became one of the wives of Moikeha, the famed voyager of tradition, on his arrival at Wailua, and the fact that two, Hina-haweia and Hina-howana, figure in the few Menehune stories met with, is further evidence of Hina popularity.

With this variety of traditional, legendary and deified Hinas, it is small wonder that confusion is met with in reference to them, and illustrates the importance of genealogical lists, and accounts for the esteem in which they are held by Hawaiians.

1. *Bishop Museum Memoirs*, vol. v, p. 501.

2. *Ibid.*, vol. v, p. 407.

XIX

STORY OF THE RACE OF MENEHUNES OF KAUAI

(Translation¹ of contribution by J. H. Kaiwi)

THE race of people called Menehunes were small people. It is said they were below the knees of Naipualehu.² If that is true, as stated by the ancients, then they were small indeed—short and rotund, according to some descriptions. They were known to be powerfully built, stout and muscular. Their skin was red, their body hairy; their nose short and thick-set and their low, protruding forehead was covered with hair. They had big eyes hidden by long eyebrows, and their set countenance was fearful so that they were unpleasant to look upon.

Their dwelling place was in the mountains, above Waimea, near, perhaps, to a place known as Waineki. There was where this race was frequently seen. Their houses were of banana leaves; their conversation was a kind of murmur, like the low growl of a dog; they were loud-voiced in their laughter, and were in perfect accord in all their undertakings and manner of living. They subsisted on bananas, silver-sides and shrimps. The Mene-

1. A somewhat free translation to lessen the tautology of the original.

2. A celebrated Kauai dwarf of about three feet in height.



VIEW IN WAIMEA, KAUAI

J. J. WILLIAMS PHOTO.

hunes' hunger was satisfied with one or two bananas, or a single handful of small fish sufficed for each. The silver-sides and shrimps were the meat [food] to supply this people on account of their great number, whereby they were able to perform important tasks in a single night and complete by dawn the work undertaken.

The watercourse of Kikiaola, above the Waimea river, was built by this race of Menehunes, who dug the course and laid the stones smooth and tight in the following manner: In the night of *Akua* (full moon) perhaps, was their construction of the watercourse of Kikiaola completed. It is said that they stood in line from above the head of the watercourse of Kikiaola to below Polihale, and by the hand of this and that Menehune each stone was passed this long distance of some five or six miles, and yet, the course was completed and the water turned in by morning in its construction. The chief that encouraged this race of Menehunes to the task rejoiced greatly at hearing of and seeing the completion of the watercourse of Kikiaola, to benefit the laboring people residing at Paliuli, and the water flowing down its course to enable the taro to grow thriftily for their sustenance.

THE DURABILITY OF THE KIKIAOLA WATERCOURSE

From the construction by the Menehunes up to this day none have broken down this firmly built watercourse of Kikiaola, a kind of mysterious labor of these diminutive people. At its comple-

tion they had insufficient food for their maintenance, therefore, as they could not longer remain at Waimea, on account of the scarce and diminishing supply of the silver-sides there, they learned that a couple of young chiefs at Puna, Kauai, were seeking [them]. There, living in the valley between the Kipu river and Niumalu, resided Alekoko, the brother, and Ka-lala-lehua, the sister, young chiefs of handsome countenance, who agreed together to construct a fish pond each for themselves. At the removal hither of the Menehunes they began the construction of the fish ponds of these young chiefs of Niumalu aforementioned.

In the erection of the fish ponds of these young chiefs, that of the brother was built on one side of the Niumalu river, while the sister's was located on the side toward Kipu; but, strange to say, the wall around the pond of Alekoko, the brother, was completed, while that of Ka-lala-lehua, the sister, was not.

It is said that the work on these fish ponds was done in one night. The stone gathering and smooth fitting of these enclosures reached from the sea beach of Makalii, about a mile and a half from Niumalu, and declared by some to be perhaps two miles or more distant. As in the construction of the Kikiaola watercourse, so were these fish ponds, the pond of the brother completed, and that of the sister unfinished at dawn, when all the Menehunes returned to the mountains because they were a queer people at the approach of daylight.

There was only a small section more to complete Ka-lala-lehua's pond when daylight came on, but one by one the Menehunes fled to the mountains until all had disappeared at dawn. The sister, seeing her fish pond incomplete, was grieved and wept at its unfinished state, while the brother rejoiced at the completion of his. The stones gathered for the sister's pond still remain in the stream to this day.

These two young chiefs, Alekoko, the brother, and Kalalalehua, the sister, were born in the valley and dwelt near that stream, and over it the rainbow continues to arch to the present time. Residents of the place upon beholding the rainbow spanning the valley acknowledge that it was for those young chiefs, saying, "These are the vigilant chiefs."

According to the statement of residents of this valley of Niumalu, this regal pair possessed supernatural powers, the sister at times changing to a lizard, and the brother assuming a shark form on his back at times. Directly beneath that valley was a deep hole wherein the water at times was hot and at other times cold. It might have been true then, but now it has entirely disappeared.

It was stated by my grandparents, now dead, that they heard of the character of the Menehunes in this wise: They were in the upland region of Wainekī, where they slept, the place of the Menehunes in olden time. At night, on lighting a fire to roast bananas, before being cooked for eating they were snatched away with long poles by these

Menehune folk snatching them from off the burning coals. Not indeed is the like of the small size of this race; their countenance inspired fear should you behold them, and unsightly was the appearance of their eyes, yet they were not angry or quarrelsome men, said my ancestors, who learned clearly of their characteristics.

The Menehunes were very diminutive, a people greatly afraid of daylight, but in the night, oh my! it was glory to them. They were united in all their great undertakings, and were certainly of supernatural kind, as witness the watercourse of Kikia-ola unto this day; no one dared break down the structures of the Menehunes. In observing closely the stones used in the work, they were large indeed, and so it is with the fish-pond of Alekoko unto this day. The strength which they put into their work has endured to the present time, though the grass has grown among the outer stones of the enclosure of those in sight but the top stones are hidden by its thick growth. In past years of great flood this fish pond suffered no damage by freshet, the water flowed over the walls but no part has tumbled down to this day.

The way of my grandparents hearing of this kind of people was by going up right above Waineki and looking down into Wainiha valley. They went up there to collect sandalwood for the chiefs, and slept in the mountains from time to time and thus became familiar with the locality of this strange race, and learned they were good

people; they molested no one without cause. In the matter of food, they approached if bananas were being roasted by kanakas in the mountains in the ancient time of long ago.

The lasting quality of these structures erected by the Menehunes continue to this era, these places renowned by their labors show the goodness of God in creating people of different races by whose labors His magnanimity is manifest. Some claimed these were Mu-ai-maia¹ (banana-eating-bugs), but my grandparents maintained they were true Menehunes.

1. The Mu-ai-maia and Menehune myths of Hawaii may be likened to the gnomes and fairy stories of our day.

XX

KEANINI-ULA-O-KA-LANI

(Oahu version of a popular Hawaiian legend)

HAUMEA was the mother and Kuwailo the father of Keanini-ula-o-ka-lani, who was born at Kuaihelani, where all the demi-gods (*kupuas*) resided, among whom were Pele, Kamo-hoalii, and many other of *kupua* ancestry.

At the time of his birth Keanini-ula-o-ka-lani was adopted by Makalii, who cared for and brought him up to years of maturity, at which time his people wished him to select a wife. He was famed as being comely in form and feature; familiar with the games and pastimes of youth, and delighted with fishing experiences.

To assist in the choice of a desirable companion for one of his high station, Keaumiki and Keauka, his grandparents, with a goodly company of attendants were sent forth on this special quest. After due preparation for so important a voyage, they set sail in a coconut-tree canoe in search of a suitable maiden, and after certain days arrived at Niihau. Having made known their errand, Kapali Kolohale was brought forward as its prettiest woman, but when they compared her with Keanini, whose body was as the bud of the banana for

smoothness and perfection of form, there was no comparison, so they left Niihau and sailed for Kauai. Here Kahalaomapuna was brought forth as the recognized beauty, and she was, apparently, a very handsome woman indeed, but she met with disfavor because portions of her body were covered with blotches.

Leaving Kauai they sailed for Oahu. Here Waialae was the acknowledged beauty, but when they compared her, she, too, had bodily imperfections. And so, in turn, they visited Molokai, where Haupu was its comeliest woman, and at Hana, Maui, where Popoalaea held sway for beauty. These were all indeed beautiful young women, but there was no resemblance in perfection to the body of Keanini-ula-o-ka-lani. They then turned and looked toward Hawaii, and as the mist hung over the cliffs of Waipio they left Maui and set sail across the channel. Arriving at dusk off the mouth of Waipio valley, they found the surf running high, but, nothing daunted, they watched their opportunity and rode their canoe in on the crest of a comber and landed triumphantly. Proceeding inland and about entering the house of the chief they were seized and put in prison for having landed during a season of *kapu*, and were made fast to the *mano*, a post set up in the prison called the "post of *mano*," and where the invaders were to be secured until daylight, when they would be brought forth and sacrificed upon the altar of the *heiau*, and their dead bodies thrown into its pit.

On account of their imprisonment they prayed earnestly as follows:

"The *popolo* which Kane planted above, grew above, had leaf above, had fruit above, matured above and ripened above. Gather together the fallen *popolo* of Kane; collect all together and prepare it. The season of nights are manifold. On missions of redress in the night season dost thou travel, O night! Prepare for the great night, for the great day is unpropitious and the night is passing. O Keanini-ula-o-ka-lani, dwelling at Kuaihelani, the place of many gods and bosom friends, harken! Listen, O Kane-nui-akea; O Ku-nui-akea; O Lono-nui-akea and the assembly of gods, defend us."

After a brief pause they renewed their petition thus:

"Sleepest thou, Keanini-ula-o-ka-lani?

"Listen, O Kohikeekee! O Halawalawa! O Kau-mauna! O Kaholewai!

"Like Kuaihelani art thou, O night! The great night shall be prepared, for this great day is unpropitious; the night is passing away. Amen. Amen, the *kapu* ends and flees away."

Keanini-ula-o-ka-lani, becoming aware of dire distress befalling his emissaries, sought to propitiate the gods in their behalf and his favor with a tempting feast, and thus he prayed:

"Here is the food, ye gods. O Kahuli Kahela! the woman who sleeps with her face upward, Moe-hanuna, Mikikaome, and others. Do awake!

awake! awake! the rain, the sun, the calmness, the gentle creeping mist of the mountain, the mist that creeps downward; the male sea, the female sea, the infatuated sea, the brutal sea, the crazy sea; the rising tide, the weak tide. The lands are surrounded by the sea; the surf wave; the rough wave at Kahiki, Kalana. Kahiki, come and rise up and avert this death, O Lono. This is a prayer to you, Lono; Lono of the night; Lono of the day; Lono of the thunder; Lono of the lightning; Lono of the heavy rain; Lono of the dripping rain; Lono of the perpetual rain. O Lono, you are flying; flying to the Kona sea; the Koolau sea; to Oneula, Oneeli, Onelauakane, Umauma, the sharp white shell fish, the squid, the naka, fish without eyes and bones, Kualakai, Pakiimoeone, Ulae with sharp teeth, Ula which live in the holes, the Puhi which live in the caves, the Aama which climbs the precipice, the Paiea which live in the opening of rocks. Kulelepoo, Heleleikeoho, Wahalaualii, Polihale, where the speaking conch of Pii and Kiha is kept. O Ku! O Lono! Here is the food which will bring life. Life is saved by me, Keanini-ula-o-ka-lani. Amen. Amen, the tabu ends."

While Keaumiki and Keauka were praying, the guards of the prison were listening and heard them mention the name of Keanini-ula-o-ka-lani. Immediately they went and informed the chief, Olopana, that they had heard the men who were fastened in the prison house calling out while

praying the name of Keanini-ula-o-ka-lani. When the chief realized this he ordered the guards to liberate them. So they were released and brought into his presence, and he inquired of them whence they had come. They replied: "From Kahiki, the land of Keanini-ula-o-ka-lani, which is Kuaihelani, where the demi-gods reside," whereupon they were released altogether.

The chief then asked them: "For what purpose have you come on this journey?" and they replied: "We came in search of a wife for our chief, who is Keanini-ula-o-ka-lani."

Then Olopana spoke to them, saying: "Yes, there is a woman here—my sister, Hainakolo." He told them to return and inform their chief of this fact and to come to Hawaii and receive his sister, who shall be his wife. Immediately afterward they returned home and appeared in the presence of Keanini-ula-o-ka-lani, and told him they had found him a wife and she had asked him to go to Hawaii. To this he assented, and preparations were made for the chief to comply with the request, and the canoes of Keanini were made ready for the voyage to Hawaii.

On the day of sailing, Kumunuiaiake (red fish) appeared, at which the chief exclaimed: "You! What do you want?"

"I came because I desire as one to accompany the chief," was the reply.

"What can you do?" said Keanini, now looking like a Kumu-ula.

"To guard and protect you on the waters," was the reply.

The chief therefore consented and told Kumu to board the canoe. Then appeared also Moi. "And here are you, Moi!" said Keanini, his knees resembling its nose, "another guardian for the voyage." Thus he took them, one by one—first, Kumu; second, Moi; third, Aholehole, and fourth, Moanonuikalehua. The four came with Keanini-ula-o-ka-lani to Hawaii, arriving at Waipio.

As was the custom upon the arrival of distinguished chiefs, Olopana prepared a great feast for his visitor from Kuaihelani, and celebrated the betrothal of Hainakolo and Keanini with surf riding and other sports and contests. Thus in a season of joyous feasting they were united and dwelt together for a period of twenty days (two *ana-hulus*), when they returned to Kahiki, from whence the chief had come, where a child was born to them—a son—and he was named Leimakani. It was not long afterward that Keanini-ula-o-ka-lani deserted Hainakolo and went and lived with Hopaionemuu, the daughter of Uakalii, his adopted parent, whereupon Hainakolo in desperation lived irreligiously; grieving for the love of her husband, she would not pray to the gods and disregarded the *kapus*.

She then set forth to return to Hawaii, embarking on a coconut-tree canoe with her son, and while in mid-ocean it capsized, but they swam the ocean with it till they landed at Niihau. While they

were swimming the boy saw indications of land, and he called out to Hainakolo thus: "Say! Hai, Hai, a bird!" but Hai replied: "That is not a bird, my child; it is clouds, indicating land; we will then soon reach shore."

They continued to swim on until they landed at Nawiliwili, Kauai. There they left their own canoe, on which they had crossed the ocean, and sailed in a Hawaiian canoe, arriving eventually at Waipio, Hainakolo's birthplace, where they went ashore. Hainakolo caught sight of the ripe pandanus, and the fruit of the *ulei*, which she grasped and ate with avidity before praying to the gods, and, never looking back to her son Leimakani, she wandered on, distractedly, up the mountain, where she disappeared. The son remained where they had landed.

During the evening it was a custom with two old men of that place to fish for *paoo* for themselves. When they came to the sea beach they began their fishing duty at their accustomed place and continued along until they met the boy Leimakani, and this was the way they found him. They threw their net to catch the *paoo*, instead of which they caught the child, and immediately took him to their dwelling. The place where they lived was up at Opaelolo, and the names of these old men were Kaholo-uka and Kaholo-kai. At this place they fed and brought up Leimakani until he reached young manhood. In all this time of his sojourn with these fishermen no one else ever saw

the lad until Luukia, the chiefess of Hamakua, happened that way. When she saw him, a very handsome youth, she immediately fell in love with him and desired him for her husband and called his name Olapa-iki-helewale. And so they lived together, and in the course of time Luukia gave birth to a son, which they named Lono-kai-olohia.

When Lonokaiolohia was being brought up, Luukia suddenly became very angry with her husband and she threw the child on the *pahoehoe*, the smooth shining lava, causing its death. When Leimakani saw that the child was dead he went and lifted up the body and began to gather the fragments which were scattered in the water. He brought some cloths called *neupa*, and lamented thus:

“Our child has passed away, the blood spattering to heaven; the blood burning on the earth; the blood strewn on the grass. I am only picking up the red blood; the life blood, picked up and wrapped in *neupa* and hung up in the shining heavens. O Lonokaiolohia; O Lonokaiolohia.”

Thus wailed Leimakani in his desolation at the double loss of his son and desertion of Luukia, and he called upon the gods for vengeance to attend her fleeing footsteps.

XXI

KAI A KAHINALII

(Hawaiian Legend of the Deluge)

BY HENRY M. LYMAN

IN PROCESS of time after the union of Kahiko and Kupulana, the islands were peopled with men and women. There were certain places set apart for the gods and for their priests; all the rest belonged to the king and his chiefs. The common people dwelt by sufferance on the lands of their superiors, who were as deities to them. In consequence of this the worship of the gods became infrequent, and the consecrated places were encroached upon by the ignorant peasants. It was because of these transgressions that the great flood occurred—the flood by which men were destroyed for their impiety; and its occurrence was on this wise:

A poor fisherman dwelt on the seashore at Kawaihae, where he lived by the exchange of dried fish for the rich fruits of the earth brought from the valley of Waipio. From early dawn till late at night he would remain in his canoe, drawing the heavy net, or trailing the pearl-shell hook among the sea-weeds and corals of the bay; and when his fish basket was filled, slowly would he paddle to

the shore, for there the king's servants were always waiting to carry off the largest share of his gains.

Thus the fisherman labored from day to day, quite forgetful of the gods and of his duties to them, till a certain memorable morning when, just as the eastern stars were fading, he sailed out from shore to a favorite fishing ground where he unrolled his long *olona* lines, and, baiting the hooks with savory morsels of rock-squid, sank them to the bottom of the sea. For a long time he trailed the lines, but no success crowned his efforts. An angry twitch would occasionally rouse him to a belief in the capture of some scaly monster; but an examination of the hook brought to light nothing more valuable than a sprig of coral, or an unsightly bunch of *limu*, in which the dog-tooth barb of the hook had become entangled. When these undesired products of the ocean appeared, he would curse the sea-gods, and angrily drop over another hook baited even more cunningly than before.

The sun had now risen, and was looking over the hills of Puukapu, when the fisherman, thoroughly exasperated by his ill-fortune, stood up in the canoe and commenced to blaspheme all the divinities who dwelt in the sea, challenging them to come out of their caves and listen to his curses. His prayers were immediately answered. With a jerk that nearly upset his canoe, the fish lines were all snapped off and dragged under water, while the sea began to foam and surge as if vexed by the gusts of the *mumuku*. The waves were then parted,

and close beside the canoe appeared a tremendous blue shark, which the fisherman at once recognized as the great ruler of the ocean with whose name he had just now been making so free. Falling upon his face, he began piteously to implore pardon for his folly; and stripping off all his garments he cast them into the sea as an offering, at the same time promising eternal reverence and submission on condition of present release from the terrible consequences of his sin. The shark swam slowly around his terrified victim; and, at length, coming under the outrigger of the canoe, he raised his broad, flat nose over its edge, and addressed the man as follows:

“The sea is the home of the gods; our dwelling place is among the branching coral groves: we sport there under the dark waves, and when storms vex the ocean, we calm the troubled deep. The land is the abode of man: our temples are there. But man is wicked: our altars are deserted and desolate. No garlands of *maile*, no wreaths of *hala*, crown our images. No offerings of fish delight the senses of the priest. No solemn sacrifices celebrate our glory and power. Gone, gone, is the reverence due to our might! Accursed is the race of Wakea! No more shall they cumber the land of Hawaii; the land itself shall no longer remain; the dark blue ocean shall roll forever over all.”

At this the fisherman redoubled his prayers and entreaties to all the gods of the heaven and the

earth, as well as of the sea; but in vain—he could obtain no remission of the general sentence. The shark was, however, so far moved with pity as to grant him his own life and that of his wife, on condition that they would at once betake themselves to the summit of the highest mountain on the island. The rest of the land would then be immediately overflowed. Having thus declared the fate of mankind, the terrible sea-god disappeared in the depths of his kingdom, and left the trembling suppliant to provide as best he might for his own safety.

Swiftly then sped the fisherman's canoe back to the ill-fated shore. As the light bark shot up the sloping beach, he leaped hastily out upon the white sand, and, running to his hut, informed his wife of the fearful ruin which was about to fall upon the race of man.

"Alas, let us hurry away," cried the woman.

"Yes," said her husband, "let us hasten to Mauna Loa, for that is a mountain far distant, and the sea cannot soon reach its top."

"But," she replied, "Mauna Kea is nearer; let us go thither, that our strength fail us not through the length of the way."

"But the highest mountain must be our place of refuge, and how can this which is nigh unto the shore be higher than that far inland peak overlooking the bright pool of Kilauea?"

"Ah, never," said the woman, "can we climb those far reaching slopes. Surely the waters would

overtake our weary bodies ere we ever reached the chasm of Mokuaweoweo. The sun shines in the morning on the peaks of Mauna Kea long before the snows redden upon Mauna Loa; let us hasten to that refuge where the light of heaven comes earliest; if we perish, we perish."

Her husband then yielded, and they at once commenced their flight up the steep side of Mauna Kea. All day long they hurried on without stopping to rest; and they heeded neither the sharp stones which wounded their feet, nor the stiff needle-grass which pierced their flesh. Long was the distance—even three days' journey for the swift runners of our times—and difficult the ascent; but fear gave them the strength of gods, and before the sun went down they stood upon the highest peak of the mountain. Then the woman, looking down upon the fair prospect below, wept as she saw the smoke of the evening fires curling up from the villages and groves along the surf-bordered coast of the island; and she said:

"Alas, for my country—the beautiful land of Hawaii! The days of thy beauty and happiness are gone. No more shall the bright sun look down upon the pleasant shore; no more shall the soft moon peep over the hills of Waipio. Alas, for the land of my birth, the home of my youth! For the wide rolling sea will hide it from mine eyes. Where now the smoke rises, there death shall be; and the voice of young men and maidens, the laughter of youth, and the joy of old age, the song

of the *hula*, and the worship of the gods, shall be heard no more in the land of Hawaii. Alas, for my brothers and sisters who shall be drowned in the sea! For Hawaii shall be no more; the stormy ocean shall cover the land from the light of the skies, and the gods of Night shall resume their ancient sway."

As the sun drew near the western horizon, dark clouds rose over the ocean, and floated through the air. The wind was dead; but strange sounds, as of some mighty cataract plunging through the regions of space, filled the heavens with a dull, monotonous roar—feeble and faint, at first, but ever rising and swelling on the ear. The vast expanse of the ocean was suddenly whitened with surf; and huge billows ever and anon came tumbling against the shores of the island, sweeping away whole villages at every surge. From out of the clouds were heard the awful voices of the gods, as they sailed up and down the sky, breathing fire upon the earth, while Pele rumbled her thunders far down under the feet on the mountains. Then came a whirlwind tossing houses, trees, and rocks, through the high heaven; and the waters of the ocean rose in its track and rolled in over the land. Utterly destroyed then were the islands of Hawaii! The peaks of Maui were sunk, and the bitter waters flowed over Hualalai and Mauna Loa. Ah! terrible was that night for the watchers on the lone mountain top; but when morning again dawned the tumult had ceased, and the ocean slept calmly at

their feet as when they dwelt by its side on the sands of Kawaihae. All day long the luckless pair sat upon the narrow peak, and watched the dead bodies of men and animals floating past with the tides, and wondered at the completeness of the destruction which had overtaken the earth, till the second night drew its shadows around them. As the darkness settled over the sea, deep horror seized upon their souls, and they prayed to the fierce gods for deliverance: but while nine days and nights came and went no answer was given to their prayers. Then a profound sleep took possession of them, and when they awoke on the morning of the tenth day, the ocean had retired from the land; the horizon was once more removed afar off; and the blue waters, as formerly, stood up in a wall around the shores of the island. But the beauty and loveliness of the earth was gone. There was no grass, nor were there any trees. The bubbling springs were choked with masses of putrid fish; the ravines and water courses trickled only with bitter brine; and the earth lay reeking in the sun. Alas, for the glory of the land which had been the chosen dwelling place of gods and of men.

Slowly and with trembling steps, the fisherman descended with his wife along the gentle slope that leads to the bay of Waiakea. There they built a temple and offered sacrifices to the gods. For many years they dwelt at Puueo, lived to see the island again filled with their children's children. Thus ends the Mele of the Kai a Kahinalii.



TERMINATION OF A LAVA FLOW

J. J. WILLIAMS PHOTO.

XXII

ULU'S SACRIFICE

(A Hilo legend by Henry M. Lyman)

AFTER the subsidence of the Deluge of Kahanalii, the earth was bare of fruits, and the inhabitants had nothing to eat, save fish and seaweeds from the ocean, and a kind of reddish clay which they mingled with *limu*. But, during the reign of the second king after the flood, there lived at Waiakea a man by the name of Ulu, and he had a young son named Mokuola. This child was small and sickly; and his parents felt great sorrow for the pains which he suffered in consequence of eating the gross food which nature had so scantily furnished for their sustenance. Every morning his father would paddle out in his little canoe, and draw the fish-net through the still waters of the bay, if perchance he might catch a tender mullet or an *opelu* for his dear son; while at evening the kind mother would wrap her boy in a sheet of yellow *kapa*, and, when the sea-breeze gave way to the cool mountain wind, go down to the wet rocks on the sea-beach in search of limpets and mussels for her child's supper. In spite, however, of their fondest attention, little Mokuola grew thinner and weaker from day to day, so that his parents quite

began to despair of his life. One day Ulu said to his wife:

"What can we do for our son? He will surely die, for there is nothing that he can eat. It is now better that one of us should die, since we are old, and it will be in vain that we have lived, if we pass away and leave no children upon the earth. Have we not heard from our ancestors that, before the great deluge, the land brought forth in abundance fruits which were food for all men? No doubt, the seed of the trees were lost in the flood, since there are now only the *koa* and the *lehua*, whose flowers are food but for the winds and the rains. I will die; perhaps Kanaloa will then relent, and save our son from death."

The woman then answered: "It is certainly as you say; but how shall you, by dying and leaving me alone, provide that which we have not?"

"Indeed," replied her husband, "I cannot now tell; but tomorrow morning, when the first sunlight reddens the snow on Mauna Kea, I will bear an offering of fish to the *heiau* (temple) at Puueo, and perhaps the god will make some answer to my prayers: till then, let us cheer our son, for he is continually wasting away before our eyes."

At early dawn on the morrow, these devoted parents arose from their couch, and made preparation for the solemn rites of that day. The father took from the net five fresh mullet and wrapped them carefully in the broad leaves of the *ki* plant. He then washed his whole body with water from

the river; and, throwing a new mantle over his shoulders, walked forth along the sandy sea-beach, just as the rays of the rising sun were dancing over the water, and blushing upon the snowy peaks of the mountains. Slowly did Ulu proceed along the shore, the little waves dashing at his feet, and occasionally sprinkling his mantle with foam, till he reached the Wailuku river—then a streamlet flowing musically through tall weeds and rushes, while the rainy season lasted, but leaving only a dry and thirsty water-course during the warm summer months. Here he stopped and washed himself anew before crossing over to the sacred district of Puueo, where the temple was situated. He then prayed aloud to the gods of the heaven and of the earth: “O Kanaloa, arise; awake, O Kane; and ye unnumbered gods who dwell among the clouds of heaven, awake! Come, hear me, from the black cloud dropping tears upon the smooth surface of the sea; from the white cloud; from the long pointed cloud hanging over Mauna Loa; from the fiery cloud, and the dark blue cloud; from the low misty cloud driven by the east wind against the precipices of Waimanu; from the ash-colored cloud covering the moon in the morning; look down with pity upon the offspring of Kahiko.”

Having prayed in this manner, he passed over the Wailuku and entered the temple, which was situated on a high bluff overlooking the bay of Hilo. As he approached, the priest came forth to meet him, and together they advanced towards

the altar upon which sacrifices to the gods were laid before their images. Dropping on one knee, Ulu again invoked the presence of the deities; and, giving the fish to the priest, said: "Here are *ki* leaves, and here are fish for the great Mooalii, and here is the son of Wakea. Grant an answer to his request." The priest then repeated the usual prayers, while Ulu, awaiting the response of his god, remained prostrate before the altar till the afternoon sun was hidden behind the clouds of Mauna Kea, when a voice within the altar was heard saying: "The child of Kapapa was deformed; it had neither arms nor feet. She buried her infant by night at the end of the long house. In the morning there were stalks and leaves. Wakea came near and called it *kalo*."

This was the response of the god; and after receiving its interpretation from the priest, Ulu arose and returned to his home at Waiakea. There his wife met him with anxious enquiries concerning the result of his visit to the temple. "I have heard," said he, "the voice of Mooalii. Tonight, as soon as darkness is drawn over the sea, and the fires of Pele light up the clouds hanging over Kilauea, the black cloth will cover my head. When the breath is all gone from my body, and my spirit has departed to the realms of Milu, carefully bury my head near the spring of running water. Plant my heart and entrails before the door of the house. My feet, my arms and legs, hide away in the same manner. Then lie down upon the couch where we

two have so often reposed, and listen during the watches of the night; but go not forth before the sun has reddened the morning sky. If, in the silence of the night, you shall hear sounds as of falling leaves and flowers, and afterward as of heavy fruit dropping to the ground, know then that my prayer has been granted, and that the life of our son shall be saved."

With these words Ulu fell on his face and expired, while his wife uttered the following lament:

"Alas, my friend, my husband, whither art thou gone? My friend with whom I endured the pains of hunger and thirst; my friend in the times of wind and rain, of cold and heat, alas, alas, thou art gone, no more to return!

"Dear was he to his wife who mourns for him now. Brighter and more beautiful than the red flowers of the forest—stronger than Kane, or the kings of old—fiercer in battle than the raging surf when the north wind blows—but just and gentle with his companions. Such was my friend, my husband, who is gone. Alas, alas, he is gone, and no more shall he return!"

It being now dark, the woman proceeded to cut up the body of her dead husband with a bamboo knife and a sharp shell; after which, she buried the different portions, and then retired to the house, where she laid herself down by the side of her child, to await the accomplishment of the oracle. The little boy slumbered and all was still

until midnight was passed, when a gentle whispering was heard as of the mountain breezes sporting with the foliage of the forest. Soon the rustle of falling leaves was audible, and then followed the sound of dropping fruit as it ripened and fell to the earth. The faithful wife rejoiced as she heard these noises, for she knew that her husband, by his death, had found favor with the gods, and that all his desires were now fulfilled; but mindful of his parting words she remained quietly on her couch till the morning sunlight peeping through the cracks of the door informed her of the return of day. Awaking her son, she then arose, and looked forth from the house, which, to her amazement, was now surrounded by a perfect thicket of vegetation. Before the door, on the very spot where she had buried her husband's heart, grew a stately tree covered over with broad, green leaves dripping with dew, and shining in the early sunlight, while on the grass lay the ripe, round fruit, where it had fallen from the branches above. This tree she called *Ulu* (breadfruit) after her husband. The little spring was concealed by a succulent growth of strange plants, bearing gigantic leaves and pendant clusters of long yellow fruit, which she named bananas. The intervening space was filled with a luxuriant growth of slender stems and twining vines, of which she called the former sugar-cane and the latter yams; while all around the house were growing little shrubs and esculent roots, to each one of which she gave an appropriate

name. Then summoning her little boy, she bade him gather the breadfruit and bananas, and, reserving the largest and best for the gods, roasted the remainder on the hot coals, telling him that in future this should be his food. With the first mouthful, health returned to the body of the child, and from that time he grew in strength and stature until he attained to the fullness of perfect manhood. He became a mighty warrior in those days, and was known throughout all the island, so that when he died, his name, Mokuola, was given to the islet in the bay of Hilo where his bones were buried; by which name it is called even to the present time.

XXIII

LEGEND OF THE ROLLING HEAD

THIS story relates to a certain person named Mahikoa, who is said to have lived with his brother-in-law, Pilikana, on the northern outskirts of Lahaina, Maui. In course of time it became desirable to enlarge their quarters, in the planning of which Pilikana said to Mahikoa, "Let us go up the mountain for a supply of *ahos* (thatching-sticks or battens) for our new house." So, making due preparations for the journey, they set forth one day to cut *ahos* for this purpose, going to a place right above Kaanapali called Wahikuli, where grew the *kalia* (*Elæocarpus bifidus*), which furnished the choice battens for even chiefs' dwellings.

Arriving there they cut and trimmed batten-*ahos* that whole day. As night came on it was showery, and it became cold, so they talked together about going back to town. Mahikoa strongly favored sleeping up in the mountain over night, and it was finally so decided, as a cave in the vicinity could afford them shelter. Before lying down to sleep, however, they gathered a lot of wood which they placed around the cave for warmth in its burning.

When they had done this and lighted the fire they lay down and went to sleep. While sleeping, and nearing midnight, Pilikana, the brother of the

wife awoke, startled on account of the great heat, and found that the fire had commenced to burn his feet, which was really the cause of his waking, but his companion Mahikoa still slept, though the fire had begun to consume his feet also. Pilikana tried to arouse him, but without success. The fire burned up to the knees and still he was unable to awaken him. He continued his effort until the stomach, the breast, and the shoulders were consumed. When the fire reached the neck he gave up in despair and ran away for home.

He climbed a hill in his course, and when near the top he was startled by a voice calling out, "Let us not go home now, wait until I catch up with you and we will return together," and looking around he saw the head rolling up hill after him. But Pilikana, now fear stricken, made faster strides to escape; the head meanwhile continued calling from behind. He passed one hill, and while descending the second hill, the head continued to roll after him, and from time to time tongues of fire shot out from the rolling head, which now and again called out: "O Head! O Head! retard Pilikana so that I can catch him." They thus raced along until a number of valleys had been passed, and as they reached the plains above Puulaina, Pilikana realized that the head was close behind him, so, avoiding the road homeward by that course, he made a short cut for the seashore by the trail heading for Keonopoko, on the western side of Mala.

At this juncture a prophet, who was going to Kaanapali with some friends, saw Pilikana running, chased by a revolving head, so he said to his companions, "If this person running toward us is not overtaken by that head before he comes up to us he will be saved, but if he be caught above here he will be fortunate if he lives." His friends were filled with fear and urged him to continue on their journey. The prophet replied: "No, let us wait; if we go on, that man will be overtaken and die." He directed his companions to take and split a bamboo into small pieces, which was done at once. When Pilikana arrived before them, thoroughly exhausted and terrified, he fainted away, for the head was right at his heels. The others lashed the head with the split bamboo that it died—as they thought. The brother-in-law still lay in a dead faint. After awhile, however, he came to, and told them of his journey and how this trouble came upon him. After that the prophet and companions continued on their way, while Pilikana went slowly homeward.

Arriving at the house his sister asked, "Where is your brother-in-law?" He replied, "You question as though it was correct, but your husband is no good. I thought him a man, but I found him a god. He came near killing me." The other asked: "Kill you! How?" So he told her of what happened, from the time they went forth until they came by this trouble. The sister then approved of what had been done, saying: "It is

well that he died, I see that he is a god."

Soon after this conversation the prophet appeared before the house. He had gone on his way until an intuition possessed him that the spirit-head would reappear, whereupon he felt impelled to return, for he realized that if he did not hasten to their relief all these people would be overcome by this god, for the head had but swooned under the bamboo thrashing, it was not dead; its spirit still lived.

When he came to where Pilikana and sister were talking, he said to the woman: "I have come because I feared you would all be consumed. Your husband is coming to you in the bodily form he usually appeared, so do not remain here; all of you go to your brother's house and we will wait there. When your husband arrives, then all of you surround me so that I will not be seen by him. Do you not, however, acquiesce in his request to come back and live with him, for if you do you will surely die."

Not long after that, Mahikoa, the one they were talking about, appeared and urged the wife to return and live together with him, but the wife, through fear, did not reply. The prophet thereupon chased him for some distance.

Before the woman was taken into the house and left there, the prophet had already said to her: "If you are cold go into the house, then listen attentively. When you hear the first whistle you will imagine that he is distant; at the second sound,

that he has drawn nigh, and when the whistle sounds again he will be close at hand, then you move in to the furthest corner of the house; lie down and keep still and await his arrival. You will not fail to notice his approach for the outside will be lighted up by his presence. Upon arrival he will not at first enter the house; his hands will be groping inside while his head will remain outside watching other people, but when the inside is lighted up he will have entered the house; you will then hide yourself well so that he will be delayed in his search for you."

After the prophet was through with his instructions the woman went and stayed in the house. All kept awake, however, and at about midnight, they heard the sound of a whistle, whereby they knew that he would soon appear. When the whistle sounded again the prophet ran over to the house where the woman was and said to her: "Should your head of a husband ask you to give him your son to rear, do not consent; and should he ask you to come outside do not comply else you die." The real reason for the prophet's coming up, however, was to ascertain whether she was on the alert or not, but when he called, she answered him. Thus assured he returned to the house whence he came. Arriving there he heard another whistle, and still another, after which the head arrived at the house and called out to the wife, "O Keiki-waiuli." She answered him. The head said: "Please come out here." She replied, "I will not

come out." "Why not?" asked the head. "It is raining, for the mountain top is shiny," said she. "There is no rain," answered the head.

Again the head spoke, saying: "Then let me have one of our children, that I may give it food, for I have that which is greatly desired by our child, the banana; it is well ripened." "I will not give you one," replied she. It went on thus for some time, when he rushed in and felt around, but the woman made an effectual escape and was not found. It was then that the prophet and others ran and blocked the doorway as she ran and got outside. The door was closed on him. The head called out: "Say, do not close the door on me, I wish to come outside." But the door was not opened, and the house was set on fire. The other kept calling from the inside, and continued on in this manner until the house was surrounded and consumed by fire, when the head of the god burst. After twelve reports were heard the prophet said that the head was dead, they need have no further fear.

XXIV

FURTHER EXPLOITS OF MAUI

(Waianae Version)

Effort to join the Islands of Hawaii Together

WHILE Maui (known also as Maui-ku-pua) and Hina his mother were living together at Kane-ana, Waianae, there arose a questioning within him, so he asked her why were the islands so divided? Hina exclaimed, "What?" He replied: "The islands of Hawaii, why are they separated instead of being all in one? I am thinking that they should be joined together." Hina in reply said, "Say, where are you? If you desire this thing, you must go to Kaa-lae-nui-a-hina, and shall say, I have come to you, for I wish to join the islands of Hawaii into one."

When Maui heard what his mother said, he went to Kaalaenuiahina and sat with him, and was asked as to the object of his errand. "I have come to you," said Maui, "for I wish to join the islands of Hawaii together." Kaalae replied, "We cannot accomplish it. This power belongs to Uniho-kahi." Maui then asked: "Where is this person to be found?" "At Po-naha-ke-one," was the reply. (This Ponahakeone mentioned here is a fishing station out at Ule-hawa.) Maui then re-

turned to his home and reported to Hina the result of his visit. He slept that night until daybreak when he came to his mother and said, "I am going out fishing." She advised him to go to his brothers and tell them to accompany him on this fishing expedition. On going over to his brothers' place he asked them if they would join him on a fishing cruise. They readily consented to do so, and saw to it at once that their fishing tackle was all in order. Maui also made ready his famous hook named Ma-nai-a-ka-lani.

As soon as everything was ready they pushed the canoe off into the water and sailed on till they arrived at the middle of the sea of Ulehawa. Maui in command, with the steersman's paddle, then said to his brothers, "When there floats a *kaliu* (bailer) at the fore part of the canoe, reach over and catch it."

They sailed on. Maui looked backward, and Hina's place of drying her kapas could not at first be seen, but subsequently it came into full view, which gave him his bearings. He then looked forward, and there floated the *kaliu*. He called to Maui-mua, the elder brother, to catch hold of it, but he replied: "There is no need of a bailer for there is one in the canoe." While they were thus conversing the bailer was approaching near Maui. He then caught hold of it and put it in the after part of the canoe. The name of this bailer is Hina-a-ke-ka.

He called to his brothers to "paddle until we

reach the *koa*" (fishing station). They then turned around, and looking backward saw a beautiful woman. They sailed on until they reached the fishing station of Ponahakeone and, anchoring the canoe, the brothers again looked about them but the beautiful woman had disappeared. Maui had known that the bailer had dropped into the sea. He called out to his elder brother to "let down his hook," and he immediately did so, letting it down to the bottom, and a fish taking it he boastingly said: "Say! the fish is caught, an *ulua* (*Carangus* sp.). But Maui-kupua said, "No! a *mano*" (shark). Maui-mua then said, "That despicable fish! caught by my hook?" Maui-kupua said, "Haul it in then, so that you will see with your own eyes," so he pulled until it nearly reached the surface of the water, and saw it was indeed a shark, whereupon he cut the line and let it go. And the same thing occurred also with Maui-waena and Maui-hope.

Maui-kupua then said, "All of you keep quiet, it is now my turn." He then prepared and let down his famous hook Manaiakalani, and called to his brothers to "take hold of their paddles and be ready to start," and they obeyed him. Manaiakalani went down until it reached the bottom, where it was grasped by Hina-akeka, who went with it and met Unihokahi, who said, "You here? What do you want?" And she replied: "I have come to you, having had a dispute with Maui-kupua. I said that you had only one tooth, and he

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said a person has not only one tooth but a great many, and so I came. Will you open your mouth?" He opened his mouth and immediately Hinaakeka hooked in Manaiakalani, and at the same time jerked the line, whereby Maui knew the hook and line was fast. Securing his end of the line at the outrigger of the canoe, he commanded the brothers to "Paddle; the fish is caught; keep the eyes forward and do not look behind." They started to paddle; their strength was so powerful that they dashed by with swiftness as of ashes scattered from a fireplace. They paddled vigorously until they were tired. Maui-kupua then said, "Paddle away, we will soon reach shore." They endeavored to do so until they were exhausted and out of breath. Maui said, "We have almost reached the shore, do not look behind."

They continued to paddle on for awhile and then said: "This is no fish, if it was we would have landed long since." Maui said, "Be patient." And they again said: "It cannot be done, there is no more strength." Immediately Maui-kupua grasped the paddle, and while he was paddling they turned and, looking backward, saw the group of islands moving behind them, whereupon they exclaimed: "Oh, the great number of islands approaching behind us!" When Maui-kupua heard this he was very angry with them. Thus they did not reach shore, and the islands of Hawaii failed to join together, for the hook Manaiakalani was loosened from the mouth of Unihokahi, and the

islands again separated from each other and drifted back to their positions.

MAUI'S FLYING EXPEDITION

Some time after the foregoing experience Maui and his brothers went out fishing again and sailed to the same station, where each of them in succession let down his hook till it reached the bottom, only to catch a shark, excepting Maui, with his famous hook, Manaiakalani, whereby he secured a *moi*, and a large *ulua*.

Maui-kupua gave orders to paddle ashore, and directed the best place for them to land. On reaching the shore he took the fishing tackle gourd, *hokeo*, his paddle, and the fish, and lifting them on his shoulder he returned to his mother Hina, with whom he left the fishing implements and continued on his way, carrying the fish to the *heiau* (temple) called Luaehu, because he had to eat it at that place.

He commenced to eat the fish from the head, and continued eating until he had almost reached the tail, when, looking up toward Pohakea he saw Kumu-lama, his wife, being carried away by the chief Pea-pea-maka-walu (eight-eyed-Pea-pea). Maui therefore did not finish eating the fish, but left the tail and gave pursuit for the recovery of his wife in the endeavor to overtake eight-eyed-Pea-pea, who had taken her, but they were soon lost to sight. He continued pursuing but could not catch up with them. Pea-pea swiftly disappeared

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in the sky beyond the sea. Realizing that he could not overtake his enemy he returned to the road, crying for the love of his wife till he arrived again at the *heiau*, the place where he left the fish tail, but it was not there; the fish had recovered its form and returned to the sea.

His love was so great for his wife that he returned to Hina, his mother, weeping bitter tears. She asked him, "What are these tears for?" "These tears are for the love of my wife," replied Maui. "What has become of your wife?" asked Hina. Maui replied, "She was taken by Pea-pea-maka-walu." "Why! You are a very swift runner and could you not catch him?" asked Hina. "I chased until I found I could not catch up with him," replied Maui. "If so, then rest awhile and I will instruct you what to do," said Hina.

Maui rested with a grieved mind, but he waited patiently until the next day, as Hina had said, and at the appointed time he met her for the instruction of what was to be done, which was as follows: "You must go until you reach the land of Ke-ahumoa, where you will see a large hut. Ku-olo-kele, your grandfather, is the owner, and he will be the one that will further direct you how you may recover your wife," said Hina.

Maui went as directed until he arrived at the hut; he peeped in but there was no one inside. He looked at the potato field on the other side of Poha-kea, toward Hono-uli-uli, but could see no one. He then ascended a hill, and while he stood

there looking, he saw a man coming toward Waipahu with a load of potato leaves, one pack of which, it is said, would cover the whole land of Keahumoa.

Kuolokele was returning on this side of Waipahu, and reaching the stream, he let down his load of leaves and went and bathed. Maui perceiving that he had a hump-back, said: "That man is deformed." Picking up a stone he threw it at him, striking him on the back, whereupon Kuolokele's back was immediately straightened. And the stone which Maui threw at him, Kuolokele picked up and threw it on Waipahu, where it has remained to this day. Kuolokele then turned and saw Maui and said to himself, "Oh, there you are!" Going to where the pack lay and putting his arms in the strings of the bundle of leaves he lifted it on his back and went and met Maui, his grandchild. They then both went home to the hut, where Kuolokele laid down his load and said, "What is your errand that you have appeared before me?" "I have come to you because my wife has been taken away," Maui replied. "Who has taken her?" asked Kuolokele. "Pea-pea-maka-walu has taken her," said Maui. Kuolokele then asked him, "Are you very swift?" "Yes," replied Maui. "Then you go and catch birds for feathers, and gather *ki* leaves, and *ieie* vine and fill that house yonder," said his grandfather. Maui assented and immediately got all these things together and put them in the house and quickly presented himself before



R. J. BAKER PHOTO.

YOUNG WOMAN



R. J. BAKER PHOTO.

YOUNG MAN

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Kuolokele, and said, "Everything is ready." "Return you to your place, and in three days come again," said Kuolokele. "Very well," said Maui and he went to his home with Hina.

From the bird feathers, *ki* leaves and the *ieie*, which Maui brought, Kuolokele formed the body and wings of a bird; this was on the first day. On the second day he finished it with the feathers Maui had procured, and when all things were ready, then the trial of the wonderful bird began, and it proved a success. The body of the bird flew with the wings and the only thing remaining was the day Maui should come, when he would guide it to the corners of the sky below the heavens. This is said to have been the first flying-craft seen during the time of Maui. Wonderful!

On the third day Maui appeared before Kuolokele. As soon as he arrived everything was prepared; the food, the water, therefore "enter the *moku-manu*" (bird-ship), said Kuolokele, "but before doing so listen to these instructions: You go until you come to the land called Moanaliha, which is the name of the land of Peapeamakawalu, and when you reach it you shall look for the village, and if there are no inhabitants then look towards the sea-beach and you will see a great number of people gathered, among whom will be Peapea, your wife, the soldiers and others. You must go until you are near them, not very close, but sufficiently near to attract their notice, then fly again for the ocean until you are far out, and

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on your return the people watching you will exclaim with a loud shout, 'The bird! The strange bird!' Then at that time Peapea will say, 'Perhaps that is my bird, but it will not be my bird if it does not fly and rest on the sacred box.'"

As these directions were concluded Māui entered the body of the bird, when Kuolokele called out: "Pull the strings, those which are fastened to the wings which fly." Maui then pulled the strings and started to fly in the sky. He flew for two days and two nights, and on arriving at Moanalihā, he looked over the land and noticed that the houses were beautiful but there were no people. According to an ancient chant:

*There stood the houses of Limaloa
There were no inhabitants;
Basking in sun, and sea, and smile of chief —
All were at Mana.*

And when he looked toward the seashore he saw that the number of people was great. He then flew until he was right over where the multitude were gathered, and saw his wife, Kumulama, as he continued flying for the deep ocean. Passing over the small waves and resting on the rolling billows of the sea, he was moistened by the fine sea-spray. When Maui had done all these things he turned and flew toward the land. As he neared the shore the people exclaimed, "Oh, an enormous bird! An enormous bird!" Peapea again said, "It is perhaps my bird, but if so it will rest on my sacred box." Maui heard all these remarks and flew and

rested on the sacred box, when the people exclaimed excitedly, "The bird is now resting on the sacred box, there it is." At this time the chief and the people arose and returned to their village.

Arriving at his house the chief bade his attendants to go and bring the bird into the sleeping house. Immediately the order was executed and the chief said, "Give the bird food and fish." This also was done; food as directed was taken before the bird, which Maui took and placed inside. After awhile more food was brought but the bird's mouth did not open, so the attendants concluded that it was satisfied. The people then returned to their own houses and made preparations and indulged in their own food. Daylight passed away. Peapea and Kumulama lay down to sleep. Maui then saw his wife, and his anger boiled within him. He desired to kill Peapea, but restrained himself, knowing the time was coming when what had been foretold would be fulfilled.

It is said that this chief had eight eyes, four in front, and four behind, and that was why he was called Peapeamakawalu.

The chief was not asleep; his eyes were wide open. Maui was eagerly waiting for them to close. After awhile one of the eyes closed and seven remained. He again waited until four others closed, three remained. He continued waiting until almost daylight, when he invoked the aid of Hina to "hold back the night!" So Hina held back the night whereby Peapea was killed.

Maui had patiently waited until seven eyes closed and one remained. He kept awake until the remaining eye closed, the last one of the eight. When Maui perceived that this was the proper time he emerged from the bird form, and going to where Peapea was sleeping, he cut off his head, and the body was severed. He then took his wife, and the head, and entered the bird again. He looked upward at the roof of the house and broke it to pieces, whereupon he flew out and returned to Oahu.

The people waited long until they became restless at Peapea's non-appearance, and when they opened the door, behold there was neither bird, nor woman, and no head of the chief; only his body was lying there. Looking up, the roof was seen to be broken open, then they knew that the bird had flown out and disappeared without their knowledge of what happened. Therefore the land of Moanalaha, from one end to the other, was in mourning according to the usual custom.

While Maui was returning, dodging the clouds, and being battered by the strong winds of the sky and also pelted by the rain, all these were as nothing to Maui's bird. It flew and arrived before Kuolokele, who called out, "Come! the feast is prepared, the food, the fish, the pig and also the *awa*." As soon as Maui alighted his grandfather asked, "Where is your wife, and your bundle?" "Here they are inside," replied Maui. "Then let your wife out first," said Kuolokele, and immedi-

ately Kumulama stood outside, and the head of Peapeamakawalu followed.

The eyeballs were taken out by Kuolokele and placed in the *awa* cup, and due preparations made therewith according to the custom of those dark days, and when it was ready he gave it to Maui to drink. Maui drained the whole of the *awa* cup then they ate of the prepared feast until they were satisfied, and Maui's anger was appeased, after which they passed the time in pleasure. Kuolokele then excused Maui and Kumulama, and they returned to Hina with great rejoicing and gladness.

MAUI'S DEATH IN WAIPIO

Maui, son of Hina, famed for his strenuous life of many exploits, is thereby identified in the traditions of various localities throughout the group. In consequence of his escapades during his residence at Hilo, Maui is said to have lost all friends and was generally obliged to live apart by himself. For awhile he lived in Waipio valley, finding ready subsistence with but little labor from its natural products; the stream furnishing fish, and wild bananas were to be had in abundance and is even so to this day. So long as he behaved himself all went well; the gods did not molest him, but with his passion for adventure he soon tired of finding his own food in this way and thought to steal from the gods. For this deed he paid penalty with his life.

Alakahi, in the valley, was the chosen abode of

the two primary gods, Kane and Kanaloa, who were accompanied by a retinue of lesser gods such as Maliu, Kaekae, Ouli and a number of others. Kanaloa was a tall god with a fair skin who usually appeared in human form, while his companion, Kane, was dark, with curly hair and thick lips. They always went together and were of very simple habits, usually gathering and cooking their own food. One day as Kane and Kanaloa were roasting bananas on the east bank of the stream, behold Maui came along on the opposite bank and thrust a long sharp pole into one of the roasting bananas and drew it out of the fire and across the stream and began to eat it. As he attempted to do this the second time, the gods sprang upon him and dragged him over rocks and through bushes till they reached their *heiau* (temple), where they dashed his brains out with a stone and spilt his blood, which colored the side of the Alakahi peak as it is to this day, while the water of the stream was tinged so that the shrimps therein since that fatal day have always appeared red. A portion of Maui's blood was also transformed into the rainbow that spans the heavens where he had, many years before, won his great victory over the sun to lengthen the days, so that his mother could dry her *kāpas*.

XXV

THE WIZARD STONES OF KA-PAE-MAHU

BY JAMES H. BOYD

THESE mid-Pacific isles have many legends attached to various localities, and mountains, rivers, lakes and other places have their goblin and other stories of by-gone ages.

In Hawaii are many places which give ocular proof of the supernatural tales of mythical beings who are credited with a personality equal in lore to the celebrities of ancient Greek mythology, and the doings of the dreaded gods of Hawaii have been recounted amongst the Hawaiian people for successive generations.

The doings of a quartette of sorcerers, who have prestige amongst the *mele* singers and recounters of ancient Hawaiian lore, were revived a few years ago by the unearthing of long concealed monuments on the Waikiki beach premises of Princess Kaiulani. These discovered relics of ancient days have brought out the tradition of their existence, to the following effect:

From the land of Moaulanuiakea (Tahiti), there came to Hawaii long before the reign of Kakuihewa, four soothsayers from the court of the

Tahitian king. Their names were: Kapaemahu, Kahaloa, Kapuni and Kinohi. They were received as became their station, and their tall stature, courteous ways and kindly manners made them soon loved by the Hawaiian people. The attractiveness of their fine physique and gentle demeanor was overshadowed by their low, soft speech which endeared them to all with whom they came in contact. They were unsexed by nature, and their habits coincided with their feminine appearance, although manly in stature and general bearing. After a long tour of the islands this quartette of favorites of the gods settled at Ulukou, Waikiki, locating near the site of the present Moana Hotel.

The wizards or soothsayers proved to be adepts in the science of healing, and many wonderful cures by the laying on of hands are reported to have been effected by them, so that their fame spread all over this island (Oahu), as the ancients say, "from headland to headland," And their wisdom and skill was shown by many acts which gave them prestige among the people.

In course of time, knowing that their days amongst their Hawaiian friends were drawing to a close, they caused their desire for recognition for past services to be remembered in some tangible form, or manner, so that those who might come after, could see the appreciation of those who had been succored and relieved of pain and suffering

by their ministrations during their sojourn among them.

As an enduring reminder, the wizards agreed amongst themselves that the people should be asked to erect four monumental tablets, two to be placed on the ground of the habitation, and two at their usual bathing place in the sea. They gave their decision to the people as a voice from the gods, and instructed that the stones be selected from among those in the "bell rock" vicinity of Kaimuki.

The night of Kane was the time indicated for the commencement of the work of transportation, and thousands responded to aid in the labor. Four large selected boulders, weighing several tons each, were taken to the beach lot at Ulukou, Waikiki, two of which were placed in position where their house stood, and the other two were placed in their bathing place in the sea. Kapaemahu, chief of the wizards, had his stone so named, and transferred his witchcraft powers thereto with incantations and ceremonies, including a sacrificial offering, said to have been that of a lovely, virtuous young chiefess, and her body placed beneath the stone. Idols indicating the unsexed nature of the wizards were also placed under each stone and tradition tells that the incantations, prayers and fastings lasted one full moon. Tradition further states, as is related in the old-time *meles* of that period, that, after the ceremonies which transferred all their powers, by each of the wizards to the stones thus

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placed, they vanished, and were seen no more. But the rocks having lately been discovered they have been exhumed from their bed of sand and placed in position in the locality found, as tangible evidence of a Hawaiian tale.

BELIEFS AND PRACTICES

XXVI

ANCIENT HAWAIIAN RELIGIOUS BELIEFS AND CEREMONIES

(Translated from the Writings of S. M. Kamakau)

THE STONES OF KANE

THE stones of Kane were places of refuge for the family, their relatives and offspring, or other persons, and might thus be termed family altars or shrines. They were not temples, but simply a single conical or upright stone, an altar, planted around with *tī* plant, and there the family would rest. This is the reason of the family resorting thither: The fathers and the sons who were related to one family (but none of other blood) would assemble to petition the god to punish with death or sickness, and to bring distress upon the family for being irreligious, disregarding the will of God, and also for eating sacred things, for eating with defiled persons, for drinking water together, wearing the same clothes, sleeping together at the same bed-place, and girding on the same *malo*, or touching the same garments, and also mingling with those who were defiled by these wicked practices, whereby they had transgressed against God, for this nation of Hawaii was said to be a

nation devoted to God, for where God was born, so was man.

When the family perceived that they were in danger from having sinned against God by being irreligious, disregarding the will of God, partaking of sacred things, and also for various defilements, the danger was revealed to them in dreams and in visions and also through other signs as indicated by the god, and the offering and the sacrifice were also shown for the atonement and repentance for the sin of the family. And the stone of Kane was also shown as the altar where the family should render their services to God, with their sin and peace offerings. The services were as follows:

In the evening the wood is laid in the *imu*, and in the early morning the family would proceed with the pig, red fish, garment, and the grass, and at dawn the *imu* fire for the pig would be started directly in front of the stone of Kane; the red fish and the garment—peace offerings to the god—are buried in front of the stone, and the pig and the *oloa* (*kapa*) are the sin offerings for the family.

While the pig is baking the chewing of *awa* takes place with great quietness amongst the family. They must not go for water nor do other defiling work, nor walk about. When the *awa* was chewed and covered with the herb, then the sacredness was lifted, the oven uncovered, and the assembly of the feast seated. The pig was then cut up, the *awa* strained into the cups when the prayer for forgiveness for the family would be

offered up, they at the same time repenting of their sin. Following this would be the prayer to glorify the god, after which the priest will say amen! When the prayer had finished, the *awa* was drunk and the sacred feast then began. Those who became first satisfied must remain seated until the end of the feast, when the *kapu* period ended. The rubbish covering of the *imu*, and its stones are then buried in the oven and the remainder of the offering was buried in front of the stone, though in some cases offerings might be taken home, but not to be given to those at the house who did not participate at the place of petition for pardon of the family.

After this cleansing service was ended no one should administer medicine to the sick, the suffering, or the distressed of the family, for the blessing for their relief had been solicited, and the increase of children and the enjoyment of remaining together assured by favorable omens. So also were they assured of productive fields and fruits and various other things without hindrance or danger. The stones of Kane were called refuge places; doors of heaven, and also shrines where man could converse together with God, a place where the people would repent of their defilement and sins and ask God for blessings. One, two, three or more would be able to go before their shrine of the stone of Kane and make sacrifices for their defilement and evil practice.

The stone of Kane was pointed out by God; it

was not built by man but by Supreme instruction; perhaps in dreams, or by visions, and thus through the real guidance of God were they indicated. These stones of Kane are numerous from Hawaii to Kauai, in this and that land division. The *heiau* temples and stones of Kane are different, so also are the shrines of husbandry, and fishing, etc.

CONCERNING PLACES OF REFUGE

The place where persons liable to death might flee to, whereby they would be freed from the death penalty, is called "*Puuhonua*," place of refuge. The king was also termed a *puuhonua*, because one doomed to death might flee to him for pardon, and so with the queen, as also the god of the king, which was deemed holy. Certain of their lands were also termed places of refuge, and some of the generals were considered refuges, though perhaps these only pertained to prisoners of war.

In the time of Kamehameha I the ancient places of refuge were discontinued, and he established refuge lands in accordance with his own wishes. Nearly all the ancient refuge places were thus abolished excepting those on the Island of Kauai. The reason of their discontinuance was because the refuge lands became the property of the victorious chiefs, and the generals and soldiers of Kamehameha, therefore the refuge places of conquered lands ceased. On the Island of Kauai the ancient places of refuge remained because Kamehameha never reached that island, and the lands were

never conquered and divided amongst his generals, so it never became a colony; their king continued to rule his people. These are some of Kauai places of refuge, viz.: Keone-kapu of Kahama-lu-ihi at Waimea, Puu o Kanaloa, Kekaha for Mana, Wailua for Puna, and also several others. On Hawaii there were some places of refuge in Kohala, Hamakua, Hilo, Puna, and in Kau, but on account of the continuous wars between the chiefs of Hilo and Kau against the chiefs of Kona, and because the latter were victorious, therefore the lands of refuge were given to the generals of Kamehameha, except the refuge of Honaunau in Kona, probably on account of the kingdom being conquered by the chiefs of Kona and the place of refuge had no value; the *ahupuaa*, or land of Honaunau was different from the place of refuge.

The places of refuge of the ancient people were district divisions, as Kailua and Waikane at Koolaupoko, and Kualoa, which was a very sacred place and a real place of refuge for condemned persons, for when they entered it they were saved. For all Oahu, Kawiwi (at Waianae) was the place of refuge during the time of war; but Honaunau was not so, it was a stone walled enclosure resembling a fort, with a kind of temple within. Perhaps only male persons were rescued by this place of refuge at South Kona. Honaunau was a celebrated *puuhonua*, its stone walls having the nature of a war temple with large stones placed on top of others. It had a cornered shape, two sides

being built of stone which were between Honau-nau and Keamoalii, and on the *makai* side was the rocky seashore, and a large stone called Keoua. There were two temples within the stone walls, one situated on the northeast corner adjoining the tomb called Haleokeawe, where the bones of the departed chiefs were deposited and one at the end, facing North Kona, the (women's *heiau*) temple of Akahipapa.

Haleokeawe was sheltered by a surrounding fence of carved wooden images, and on the north side was the bottomless pit (*lua pau*) where you enter the enclosure. Carved images also graced the main walls of the enclosure toward Keamoalii and Keokea.

It was said that Keawe-ku-i-ka-ai built this place of refuge during the time of the civil war of Hawaii, the chiefs of Kona fighting against the chiefs of Hilo and Kau, some four hundred years ago, therefore it was claimed for him. Others say it was built during the time of Keawe-i-ke-ka-hi-a-lili-o-ka-moku, who was the grandfather of Kalaniopuu, about a hundred years later. They maintain that he built this place of refuge at Honaunau, but there was no war during his time; it was a time of peace, and Keawe, an independent chief, was the high ruler to whom all the chiefs of Hawaii were obedient. Keawe-ku-i-ke-ka-ai was the brother of Keaka-ka-ma-ha-na, and sacred chiefess, who was the offspring of Kelii-o-ka-la-ni and Keakea-la-na-ka-ne, and Keawe-ku-i-ke-ka-ai by Kea-

kea-la-ni-ka-ne, and Ka-lani-ma-ka-lii was the one who built the place of refuge at Honaunau and the tomb of the chiefs, and on account of Keawe's supremacy as a chief, and he being girdled and bound like Keawe-ku-i-ke-ka-ai, and laid within the tomb in the enclosure, it was called The House of Keawe. Places of refuge originated in very early times, so the lands so designated were continuously preserved and held sacred, and were strictly forbidden. No blood of guilty persons should be shed when they had entered these lands of refuge.

At the time when Kamehameha was the ruler of the kingdom all the lands belonging to his favorite wife, Kaahumanu, were made lands of refuge, also the lands belonging to his war god, Kukailimoku. The lands of Kaahumanu which were changed to places of refuge were Puu-nau, at Lahaina; Wai-pu-kua at Waihee; Ka-ni-a-moko at Hana, and Kaluaaha at Molokai. Of Kukailimoku's, Kukuipuka at Kahakuloa; Polipoli at Napoko; Kaili at Puuhaoa, in Hana, as also other lands transferred to Kaahumanu and the war god of Kamehameha. Thus did he assign lands to be places of refuge that the culprits might be saved and those who shed blood without cause, as also those who foolishly killed people. Sometimes Kaahumanu was considered a refuge, and those who were guilty and ran before her escaped death. Kamehameha himself was deemed a refuge, and the guilty person, and those who committed

murder who ran straight before him, the pursuers could not shed his blood or have vengeance, for the king had pardoned his guilt.

ANCIENT LAWS, ETC.

The first law enacted defined the year and the sacred rest days. In the time of Wakea the days of worship were established, which were very sacred. In the time of Luhaukapawa, and in the time of the priesthood under Lihauula and the prophets later, the law for the preservation of the sacred day was very strict, the human body was taken for a burnt sacrifice, and was burnt together with things fragrant in offerings and sacrifices. The human sacrifice was not known during the time of Wakea. Some 700 or 1000 years had passed before the human body became a subject for burnt offering; the body was cooked in a fire-place or roasted on the fire till it became oily (*a kahe ka hinu*), then placed on the altar. This custom was commonly practiced during the time of Umi-a-Liloa, and Moaula was the temple which had pre-eminence for the many human beings sacrificed on its altars.

It has been said, and was well known in the traditions of the people, that thousands of people saw with their own eyes the god descend from heaven, within the volume of clouds which floated through the air, accompanied by thunder, lightning and the shining black cloud, and the tongue of the god from heaven was seen trembling on the

altar and collect together all the burning offerings which were paced thereon. But, it was said that the god was not seen for he was still above in the heaven, and his tongue was what was trembling below like lightning, and in this way the burning sacrifice was transformed into a volume of smoke and ascended in the sky and finally disappeared. But the human sacrifice as a burnt offering did not originate during the time of Umi. It was after that of Kapawa, when the chiefs *kapus* were separated from those of the god.

The marshals were the guardians to keep watch over the *kapus* of the chiefs and maintain them with dignity, and those who infringed the *kapus* or sacred things of the chief were burnt at the fire. And those who violated the *kapu* of the god would become an offering thereto as a burnt sacrifice. The marshals who thus watched the *kapus* of the god were the priests, and the chiefs or the people who violated these, no power or authority of chief could avert the penalty, but if the *kapu* of the chief and the *kapu* of the god were combined, then the chiefly *kapu* could atone for the guilty, and if the penalty was death he could be pardoned.

The god who was worshiped with a burnt offering, and also with a human sacrifice, was Ku, known also as Kunuiakea, Kukailimoku, Kukeo-loewa, etc., who were the visible representatives to show whether or not the god accepted the sacrifices which were offered or placed before the altar.

These representatives were wooden gods, twisted

and fastened around with small white *kapas* and the red *ape* and the *haena*, and directly on the top of the head was a waving feather with a helmet of fine feathers covering the head, and when the time of revealing the truth should occur, then the feather would twist and stand erect as if electrified, and when it flew from its place and landed on the head of this or that person, fluttering at the head, arm or shoulder, then these were signs indicating the acceptance of the petitions that the god would assist for good fortune, some for the god and some for the benefit of the kingdom.

Thus the custom of observing the days of sacrifice and *kapu* in ancient time was continued, hence the people became irreligious and ungodly.

KINDS OR OBJECTS OF PRAYER

Many were the objects of praying to God. The great reason for which is, for the welfare of the body in order that God may preserve the life until bent over a staff; shall have become blink-eyed and bed-ridden; until he gets the last trance vision. The welfare of the spirit is not prayed for. Some people think that the spirit lives forever (immortal); and when the body dies then his spirit will join with his *aumakuas*, or ancestral gods, such as Kane-he-kili, Kane-wahi-lani, Kauila-nui-makake-hai-ka-lani, then, it is plain, if he is an offspring of theirs, he shall be received and carried to heaven. But if Pele and Hiiaka are his *aumakuas*, then his dwelling place will be at the volcano. And

all the other spirits are in that way set apart. Those who have no ancestral spirits take their deceased children, or parents, or brothers or sisters for worship, or anything they desire to become, whether shark, or bird, as suits their wish, and these would become spirits known as *unihipili*.

It is through the kind of houses put up for the god that service for its worship would be known. If *ohia* wood is used for the house of the god which is to be built on the ground of the *heiau* (temple), that is [known as] *haku ohia*, *malu ohia*, or *ohiako*. This is a house for the god to be prayed to for overcoming rebellion and removing rebellious conspiracy and to end wars. And that is why the chiefs raised swine for sacrifices in the *ohia* and *lama* houses; such pork was called *puaa-hea*.

A palm (*loulou*) and *hale-o-papa* house of god is a house to cleanse the land of impurity on account of the death of the chiefs and people; on account of pestilence or any destroying epidemic, and on account of unfruitfulness, and because of famine in the land, wherefore the god is sought in his house so designated.

The gods who are adored and worshiped within the various temples, and the gods appealed to in prayer are: Kane, Ku, Lono, and Kanaloa. And these are not gods of wood or stone idols, nor were they brought forth to public gaze for adoration. When all the congregation gather to pray in a body, then the hands are held upwards as assurance that there is a god in heaven. And thus they



repeat the prayers in unison to their end, when the hands are let down. If a family prayer: on arising of the husband and sons, or parents perhaps, then they go into the *mua* house and take the *ipu* or gourd of *lono*, being the *ipu-kuaaha*. This was a *hulilau* gourd, netted with sinnet tightly, and some had cord handles. It contained food, fish, *awa*, and a small root of *awa* tied on the outside of the handle cord, and was placed on the outside of the doorpost. The petitioner would ask God to preserve the *Aliis*, the people, and the family, when that was finished the food and fish were eaten. And in like manner in the evening.

It is generally said that the Hawaiians are a religious people, a hospitable people, kind, humble, merciful, freely giving away eatables and raiment; they welcome strangers, or call the stranger to sleep in their house, and partake of the food and fish without pay, and wear apparel without compensation. These people are ashamed of giving away things for the sake of gain. That was the state of this people before the arrival of white men and civilization, but in these times they are taught to be stingy, ungenerous, unkind, and stubborn, and are learning to be proud, and to beg and to be vainglorious. Some are practicing these things, but the majority of them are still children to those old kind people. And the stingy and unkind persons, their names are besmeared with derision.

Idolatry. This people did not worship idols before the advent of foreigners. No idol was ever



MODEL OF WAHAULA HEIAU (TEMPLE)

set up before the congregation and then the congregation meekly bow before it. Kukailimoku, Kukeoloewa, Kuhooneenuu, and such like were not set up that the congregation might worship them, bowing their knees on the ground. These gods were very sacred. They were not visible to the congregation, nor were they always kept in the temple. It was only when a great *kapu* service was held in the *heiau*, at night, that the occasion arises when these gods are brought in; then the ceremony of the feathered god is performed by the king and the high priest. In the rear of the altar is the *aha* ceremony. These idols are representatives of the invisible god. The images set up and forming the *paehumu* enclosure were for ornamentation only around the temple. Such images were not for worship, or for a man to bow his knee to.

The prayer service. At the chief prayer service the assembly gather outside the altar at the time of prayer, the king standing at the entrance of the temple under the altar, facing toward the assembly with the high priest at his side; and the chiefs and the assembly outside of the altar all fronting toward the king and the priest, sitting firmly down, all on bended knees. When the priest shouts forth the word of prayer, then all raise their right hands, pointing to the heavens, which is their calling upon God to help them. And for a long time the hands are held up, during which every one who knew the prayer (by heart) would repeat it in the

assembly, and when it came to the most sacred part, the *Kumalohia*, consisting of short words of prayer, the law concerning which has a death penalty attached, then the heads of those in the assembly bow down low, without raising their stumps; then the image signifies *amama*; it is finished. No image had been set up before the assembly. This is the true nature of the prayer assembly kept by the kings in old times of Hawaii-nei down to the time of Kamehameha.

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XXVII

KAPU LOULU TEMPLE CEREMONIES

(An Hawaiian narration of services at the Leahi [Diamond Head] Heiau in the time of Kamehameha)

AN ACCOUNT in connection with ancient religious observances of the Hawaiian priesthood, at the Papaenaena *heiau* (temple), at Diamond Head, Honolulu, in the days of Kamehameha, will show somewhat the severity of certain temple rituals, practiced under the various orders or cults as found in "Fragments of Hawaiian History," in a native paper¹ of 1869.

"While the queen-mother lay seriously ill, the time of observing the *kapu loulu* ceremonies was near at hand. The king and the heir had been living apart from the queen for some ten days. Thus all the chiefs separated from their wives and lived at the *Leahi* temple during that period, devising a policy of peace and prosperity for the kingdom. At that time there were three men arrested for eating coconut with the queen, a restricted article for women, as also the partaking of food at the same table. These men were placed in the custody of the keepers of the idols and condemned to death—a doom deemed honorable in those times—and were thus kept till the day of

¹ Translated from *Hunahuna Moolelo Hawaii*, in *Kuokoa*, Aug. 21, 1869.

execution. There were many other strict ordinances whereby violators of the *kapu loulu* suffered the death penalty.

"On the great *kauila* (decoration) day of the temple, the king and the three princes, the chiefs, the priests with the idols and their keepers, assembled for the observance of its ceremonies, and the priests whose duty it was to pray did so with much verbosity as a chant. If this follows a successful service of the *aha* on the previous night, when it comes to where the assembly all respond together, the fire of the *imu* (oven) is then kindled, and the hogs and the culprits for the sacrifice are killed. The bodies of the law-breakers are scorched with fire in the same manner as the carcasses of the hogs, and are conveniently placed where they can be offered up as sacrifices in the presence of the king and priest, and attendant worshipers and rows of images.

"The king was indisposed during those days and was heavy with sleep at the assembly. They gathered at the drum house, where the drums in honor of the gods were tapped by the guardians every morning at dawn, and it was said that they were beaten also when the king did not participate in the concluding prayer, *amama*.

"In the small house called '*Waiea*' is where the king and priest perform the *aha* ceremony (seeking a favorable omen as answer to their petitions), between midnight and cock-crow. If it should be auspicious, and the king expresses satisfaction at

the priest's effort, the congregation shouts in acknowledgment of its success. All attending the *loulu* service and who understand the ceremony are happy at its success, for on the following day baking of hogs and feasting will be the business in hand.

"Respecting the *Aha*. If the *aha* ceremony is the *Hulahula* ritual, that relates to a service conducted by the priests of the order of the god *Ku*, and such service belonged to temples having their enclosure images, rafters, and posts, of *ohia* wood only, the priests of which were of the *Kunalu*¹ order, of which class Hewahewa was the now recognized head. Should the ceremony be the *Hoo-wilimoo* ritual, that pertains to the order of the god *Lono*, of milder form, and is performed in the temples just described. There are many more ceremonies pertaining to the *kapu loulu*.

"There are four principal *loulu* services, ending with a fifth at the House of *Papa* (outside the temple proper), which last releases all restrictions, when everyone is free to return to their homes, save the guardians of the idols.

"The ceremonies pertaining to the *Hulahula aha*, which is the first *kapu* service observed, are attended with fear and trembling. They are always conducted at night, and for that reason the children and loved ones were carefully guarded because of the *ulua* catching priest who is on duty to waylay, entrap, and kill anyone, whether man,

1. Name of the priest originating this rite or service.

woman or child he might meet, to bring before the *kapu loulu*. On his going out, and on his returning, he mutters his prayers continually, and is not to be disturbed by talk or noise of any kind. If successful in not having met with any obstacles the *aha* is deemed propitious; the omen is favorable for the government as to peace or war. That is the nature of a *kapu loulu* service. But to resume the account of the *Leahi* temple services.

"While the king (Kamehameha) was lying down, the two elder princes were sitting on either side of him, and it was generally expected that the concluding prayer, *amama*, would be recited by one of them, but the king was not so disposed, for as the priests ceased their petitions and waited for the *amama*, the king asked, 'where is the young prince?' 'There, sitting on the lap of Keeaumoku,' replied someone. 'Tell him to repeat the *amama* to the god,' said the king. And the young prince Liholiho arose, and going forward, stood before the platform where the sacrificial hogs, the human sacrifices, coconuts and bananas were placed, and repeated the formal closing prayer, whereupon he returned and resumed his seat in Keeaumoku's lap. Great was the joy of the assembly as also of the king, while Keeaumoku was exceedingly gratified because his royal ward had uttered the prayer without an error.

"Before the assembly was dismissed or the prince had seated himself, two men came forth, each holding two coconut leaves braided with the

husks of the coconut, and entered the space in the middle of the white *kapa* covered structure (*anuu*) and commenced their service of decorating its four corners, followed by a brief prayer from each. When all four corners were decorated with fluttering palms and white *kapa* it was proclaimed from the center. These two men then stepped forth and danced to the sound of drums and prayer-chant of the priests, after which the offerings were ready to be eaten.

"Another observance is as follows: The several feather idols, a man representing the god Kahoalii, and a man holding the *kapu-o* stick enter and are placed in a row. This latter person is the herald who heads the procession. In its course the god *Kahoalii* comes next to him, then the feather idols, and last of all, at the end of the row of feather idols, is the *akua panauea* (sloven god), because of its slowness. These images are all borne by their guardians. The one who carries the *kapu-o* stick and heads the procession is the one interrogated by the priest of the first division. Before the procession moves, the priest of the *lama* service stands up and strikes five or six bunches of pandanus nuts with his stick, knocking them off and causing the fragments to fly among those seated in rows, creating much amusement among the onlookers at the dodging of heads to avoid being struck and hurt by the particles.

"According to the regulations of this service, already made known to the participants, the one

having the *kapu-o* stick turns to his left in front of the row of image-bearers and between the priests standing before him. Thus the procession moves to the left till it reaches where the first one of the row had stood, then it turns and moves to the right, still in single file, and so to the end of the procession. But the feather-god *panauea* walks very slow.

"There are two men in the procession who have no regular *malo* covering, viz., the herald who carries the *kapu-o* stick, and the one representing the god *Kahoalii*. This latter has only a slip of white *kapa* suspended before him, and he walks with knees bending outwardly until he catches up with the man bearing the *kapu-o* stick, and also the *panauea* god which was on his left, and continues walking that way till the others make a turn. The *panauea* god moving very slow, having just reached the point of turning, allows his companion to catch him in accordance with the regulations of the service. When they reach the spot where the leader of the procession first stood they come to a halt, each one standing in his order, the *panauea* god passes slowly along before them till he reaches and stands in his first position.

"While the idols were standing in a row before the priests, the latter would shout out unitedly to the sloven god various ceremonial questions relative to *Lono*, and to Kamehameha. The person to whom these questions were addressed is supposed to be an assistant high priest of the order of *Ku*,

and the appropriateness of the response, as also the neatness of the processional service, drew forth commendation.

“At the conclusion of this ceremony the one who chants for life or health stands up and exclaims: ‘Oh *Ku!* Lift up! Give Life!’ Then all the assembly that had been seated under the *lama* branches stood up and shouted together, whereupon the people were released, and each went to their home without disturbing the sacredness of those who maintained the *kapu*.

XXVIII

SHARK BELIEFS

AMONG the many supernatural beliefs of the Hawaiian people of bygone days, probably their fear, reverence and regard for the shark was the most prominent and universal, and, as a divinity, was held in a class with Pele, goddess of the volcano. The fact that no one of the Hawaiian race has arisen to shatter the faith of the people in sharks, as did queen Kapiolani in her defiance of Pele's alleged power indicates this, and may account for the lingering regard and superstition still met with. It lends color to its fundamental character, though worship, practice of sacrifice, and tender rearings of the young shark for its protective influence has passed away.

While shark-gods and goddesses were numerous throughout the coasts of the islands, there was the king or queen shark of each island to which all the Hawaiian people paid deference. These supreme sharks were credited with coming from abroad, and were held to be the origin of their species (*mano kumupaa*). Prominent among these were: Kamohoalii, Kuhaimoana, Kauhuhu, Kaneikokala, Kanakaokai and others. The two first-named were king sharks of the broad ocean. Kuhaimoana, whose habitat was at the islet of

Kaula, the westernmost of the Hawaiian group proper, is referred to as husband of Kaahupahau, the famous queen shark of Oahu, whose cave-home was at the entrance to Pearl Harbor (Puuloa), who proclaimed a law that the waters of Oahu were forever tabu to man-eating sharks.

The following selections, translated from various accounts by Hawaiian writers, present the foregoing facts as their own testimony of shark beliefs and practices of ancient times.

SHARK DEITIES¹

Most sharks that became deities were worshiped through the original ancestral sharks. These were not deified by man, but from the god came their assumption of the shark-body with ministering power. This power does not rest in the shark at all times, though the spirit and semblance of the shark-form may be manifest, for not all sharks possess it. It is only on those that have been given the true sign, and which acknowledge the authority of their god-guardians and devotees, and recognize their living followers. Thus they—as also other sharks—that knew the sign, on meeting with times of difficulty or threatened death on the ocean, who call on this and that guardian shark, thereupon will come their several protective sharks to deliver them.

The Hawaiian people are familiar with the deliverance by sharks through their guardian shark and devotees. The rescue applied not to one per-

1. Translated from *Au Okoa*, April 7-14, 1870.

son only, it applied to a multitude, whether ten or forty, nor to the single occasion of persons delivered by the shark, according to the testimony of our sea-going grandparents, Laniakahoowaha, Kaiahua, as also Kaukapuaa and Luia folks. They led hundreds on the ocean without fear of its dangers; the south or north winds; the tempestuous and all other winds of the ocean; they suffered no ocean distress, nor feared death, though they took beloved children far off shore.

One shark would lead a school in the ocean and be their guide. One named Kalahiki was a shark that foresaw the wind and ocean perils. On the approach of great dangers or ocean difficulties, there at the bow of the canoe would appear his company of sharks, and if out of sight of land then they would accompany the canoe to the shore; or if becalmed on the ocean out of sight of land, there the land would be ahead of the fish.

Sometimes on making a fire on the canoe, on chewing the *awa* and taking its accompanying drink, would appear this party of canoe-guiding sharks and follow it. Then the liquid *awa* would be poured out, and on opening its mouth the *awa* root would be put in, and at the completion of the offerings in the drink and feeding of it, the change the head of the shark takes would be the direction for the course of the canoe.

If a man's canoe changes about, being becalmed, he will soon secure a very favorable wind which will carry him to the sight of land. The case is

well-known of a man who chewed *awa* for, and gave drink to, the shark. He had sailed with Luia's party on the ocean, from Kauai to Hawaii, without sight of a single fringe of land the whole distance, by the ocean only, and even the landing was hid in a fog. They were a well-known company of ocean sailors whose knowledge and skill was from the shark. Through Luia came the method of net-catching of flying fish, and the covering of voyaging canoes as is practiced to this day. Many people are witnesses to the truth of Luia's many works led by the shark.

Ancestral shark origins comprise Kanehunamoku, Kamohoalii, Kuhaimoana, Kauhuhu, Kaneikokala, Kanakaokai and a number of others, and it is said that most of these came from foreign seas. They were not originally worshiped by man, though their spirits appeared in numerous forms, sometimes as sharks, sometimes as birds, or in other forms, as also in ministering spirits of human form. As such, they met with men and conversed together, speaking also with people of ancient times, and in that manner communed with the people of the god, whereby some persons became prophets, and some were chosen as god-guardians, and some chosen as priests of these gods, and therefore it was made manifest in trances and in visions the kind of body selected, whether of shark-form, or owl, or *hilu* (fish) or lizard, and so on to the many kinds of bodies that may have been chosen.

But the fish-form of these original ancestral

spirits such as Kamohoalii, Kanehunamoku and others from the time of chaos, they do not interdict their devotees at the present time, though those consecrated to observe the daily offerings to these originals, they were the ones punished. If they were lenient at the first offense and protected the offender from punishment, on them would be the transgression, while those who carefully observe the edicts are the fortunate ones.

All sharks have many bodies, such as crabs, *pa-uu* (young *ulua*), *limukala* (seaweed), or other form. Residents are the ones that give heed and tell the sign of these fish of the deep, on sight, for they quickly leave. On indication by their presence that a strange shark is near, the party had better return home, thus have Hawaiians escaped distress of the ocean. Ancient people possessed this knowledge; few of the young generation of today listen to their parents in this matter.

Before certain Hawaiian people went into the sea, they would procure *limukala*, or *awa* or other offering and would call upon their shark deity, saying: "Here is the offering to you, shield us from harm; go you forth to victory."

Beside the several renowned sharks here mentioned were others less universal, yet known as the special protecting deity of each of the several islands, some of which furnish legendary exploits of undue length and popularity. One of such follows, chosen for such selections as supply several points of interest in support of the foregoing.

XXIX
STORY OF KA-EHU-IKI-MANO-O-
PUU-LOA¹

(The small blonde shark of Puuloa)

KAPU-KAPU was the father and Ho-lei was the mother of Ka-ehu-iki-mano-o-Puu-loa, who was born a complete shark at Panau, Puna, Hawaii. It was so named after the blonde hair² of Ka-ahu-pa-hau, the queen-shark of Oahu, residing at Puuloa. It was nourished on *awa* grown by the father, diluted with the mother's milk for ten days, when it was put in the sea and there fed and cared for by its parents by placing its bunch and cup of *awa* at its cliff-cave for ten days, whereupon they returned home *mauka* (upland), at which time the young shark was four and a half feet in length, first telling it of their move, and cautioning it as to behavior. It gave approval of the advice with evidence of ability to care for itself.

After several days it appeared in spirit one night to Kapukapu in a dream, to advise its parents of its desire to tour around the coast of Hawaii, and asked their consent. The mother was solicitous until assured by the father that no ill

1. Condensed translation from *Au Okoa*, Nov. 24, 1870.

2. Kaahupahau was believed to have been human; changed to shark-form.

could befall their offspring on so goodly a mission as would lead to meeting its namesake. He would anoint it that it would become strong and skilled; that none should be found to excel it in strength, or in cunning speech. The father then went for choice *awa* root and leaf, coconut, fowl and red fish, with which to anoint their offspring, and when all was ready they repaired to the shore, where Kapukapu raised his voice in chant as follows:

*O Kaehuikimanoopuuloa!
My shark-child below here,
Residing till familiar
With the sea-cliff of Panau,
Here is food; food that you may eat,
Then go forth on your pleasure tour.*

At once the young shark swam to him and rested on his bosom. The father placed it in the mother's lap, and in answer to her question of its pleasure-jaut, it cuddled up under her armpit. The father then took the bowl of consecrated water and anointed his offspring from head to tail, back and front, then in a long chant consecrated it for a successful journey till it should meet Kamohoalii, who could guide it further.

Kaehuiki¹ gave demonstrations of pleasure and strength in wonderful feats, to the mother's great surprise. It then left for its cave.

At the close of the day it appeared in a dream to the father and said it was ready to set forth, and would start on the night of Nana,² but desired

1. Shortened from Kaehuikimanoopuuloa.

2. Beginning of Fourth Month.

to know the names of the king-sharks of the various districts of Hawaii, that he might call and pay his respects to them.

The father replied: "The shark-guards of Hawaii are:

Kepanila, king-shark of Hilo.
Kaneilehia, king-shark of Kau,
Kua, king-shark of Kona,
Manokini, king-shark of Kohala,
Kapulena, king-shark of Hamakua.

Kaehuiki said, "These will be my traveling companions."

The father asked, "What benefit would be derived thereby?"

"One advantage would be the visit to all places of residents on the way, and the good of their friendly greetings," was the reply.

On the night of Nana, Kaehuiki began his journey, calling first on Kepanila, the king-shark of Hilo. He entered the pit of the resident guard to find him absent, but on his return he scented man's breath outside the path, caused by the young shark of Puna, at which Kepanila angrily said: "Huh! Rank odor of man pervades my place."

"Yes," said the visitor, "I, Kaehuiki am such, an offspring of Kapukapu and Holei, watcher at the cliff of Panau, Puna."

Kepanila asked, "Is the stranger on pleasure?"

The stranger replied: "My journey is not pleasure only, but for observation and friendship do I enter your precinct, my lord chief."

This kindly reply soothed Kepanila's anger so that he entered and gave him welcome. Thus they dwelt contentedly and partook of food together. At the close of the day the resident shark asked the visitor his journey plans, to which he replied:

"In setting forth, consent my lord that you join also in the tour," which was agreeable. "It is gracious of you, O king! to consent, tomorrow we will start, first stopping at my place, Panau, thence to Kau, at Kaneilehia's place, their king-shark; it may be he will accompany us."

Accordingly the next day they went to Kae-huiki's place, and the Hilo shark was entertained at the cliff of Panau by Kapukapu, the father, with *awa* and the food of the land, after which they went on to Kau. And here the reception, first angrily, then in friendly welcome and participation in the tour, as at Hilo, was duplicated.

This was the experience also in the visits to each of the king-sharks of Kona, Kohala and Hamakua. Kaehuiki introduced them to each other as they met, and asserting his leadership, he won the friendship of all the guardian sharks of the whole island, and thereby made a striking company for the friendly, sight-seeing tour contemplated.

Manokini, of Kohala, was the most difficult to win over, finally consenting to join on learning the journey would take them to Kaula, thence to Tahiti and back. He said a difficulty would be met with in the Hawaii channel, which was guarded by the

general of Maui's king-shark, Kauhuhu, whose headquarters was at Kipahulu, and reputed to be vicious and fond of war.

Kaehuiki said, "That depends perhaps on anger being shown it."

"He shows anger even when approached friendly; he will not show compassion in his battles, and his band of ocean-soldiers are said to be watchful," was the reply.

"Very well," said Kaehuiki, "hereafter will be seen the brave offspring of Kapukapu and Holei, the cliff-guard of Panau, in Puna, who will draw out its inwards. Perhaps it has not been anointed with leaf-*awa*, black coconut, red fowl and red fish, like the child of the day when savagery began."

At these words of the youngster, his travel-companions glanced at and nudged each other in approval of the brave utterances of the young chief.

Hamakua was the last district of call, to pay respects to its guardian shark Kapulena, and have it join the party, which it did, after assurance that a competent pilot would conduct them to Tahiti and back. This was Kua, the king-shark of Kona, originally from there and familiar with its waters; knew its pathway; the bathing stream of Muliwaiolena, and the tabued extremity of Nuumealani.

Next day they set out in procession to cross the channel for Kahoolawe point, via Hana, but met a string of sharks protesting intrusion, under Kau-

huhu's general. Kaehuiki told of the friendly object of the tour destined to the borders of Tahiti, but to no purpose, the guardian-chief said, "there was no road, and by order of Kauhuhu who controlled these waters, to attempt it would result in battle."

The shark-youth said: "Your words would be just if we were a warring party."

The guard replied angrily: "No permission will be given anyone to enter Maui's borders. It is strictly forbidden. Disregard this and war will engage you chiefs of Hawaii!"

Kaehuiki immediately turned and calling his companions each by name and district, said: "I say unto you, there is no road whereby we will reach our destination but through strength and bravery. You remain quiet, and if I am killed the road will be for your return to Hawaii."

He then turned to the guard-shark and asserted himself as the anointed one from Puna that challenged his right to sovereignty of the channel. Bantering back and forth the guard despised the youth and size of his antagonist and would consider the contest a pastime. The youth bade the guard come forth, they two alone to battle. As it did so, the youngster shot forward and seizing its fins held fast. The guard-shark writhed this way and that; the young brave leaped with it without losing its hold. On the contrary, it bit its way into the stomach of its antagonist and emerged behind, so that all its inwards oozed out, and the



HANAPEPE WATERFALLS, KAUAI

body floated off, dead.

The party then sought the pit of Kauhuhu, Maui's king-shark, at Kipahulu. It was absent at the time, but returned on the eighth successive surf-wave, meanwhile they were entertained by Manoiki, the watcher. On Kauhuhu entering his pit, he too scented human kind. Kaehuiki owned that it referred to himself, and announced himself as he had done to the others, as also the peaceful tour they had undertaken. But they were not well received, so that the youngster told him his angry name befitted him, of which his experience this day was witness.

Turning to his trembling companions he said: "I fight today with the resident of this place, as we have all heard his friendless words. You watch me, and if I am killed you will know to return to Hawaii, but if you see I am the victor, remain and celebrate my day."

Kauhuhu called him, impatient at the delay, but the young brave voiced a prayer for the occasion then went into the contest. The king-shark was ready, out in the open, with jaws extended prepared to chew up the daring intruder. But Kaehuiki darted forward and slipped bodily into the stomach of his antagonist, and chewing its vitals, ate its way out, so that the lifeless body of the resident shark floated on the tide.

From this engagement the touring party made for the Kahoolawe point, to pay their respects to the shark-god Kamohoalii. They met its watcher

at the outer division of the cave, by whom Kae-huiki sent greetings to their supreme god, with request for admission of self and fellows of Hawaii on a peaceful sight-seeing tour.

The messenger did so, and was told to receive them, and to secure the help of the guardian shark of Honuaula for their entertainment. They were conducted into a large adjoining cave and fed. Toward evening they were told that the veteran would call upon them, and shortly afterward Kamohoalii, overgrown with sea-moss and barnacles, entered. Kaehuiki addressed the shark-god, humbly beseeching adoption as its grandchild; that it might be strong and brave, and with many bodies, aglow from anointings. This was agreeable to the supreme, who set tomorrow as the time for the ceremony.

The next day, all being ready, Kamohoalii came into their cave emanating godly fear, attended by a train of chief-sharks, their bodies adorned above and below. The Honuaula guardian entered with the calabash of anointment which he placed on the altar, to which he then led Kae-huiki, who stood forth unafraid before them all in the presence of the god. Kamohoalii imparted his glow upon the ambitious youth, and the attendant emptied the anointing vessel upon him, reciting at the same time a chant commending the youngster's courage, and said:

"Kamohoalii by this anointing sets his seal of approval, and grants you strength second to none

in this broad ocean from north to south, from east to west, wherever you may go; no one shall triumph over you from one horizon to the other, even to the borders of Tahiti. Any ocean-presumptive that dare quarrel with you will be as nothing before you; quietness is their safety, contention their death. You are also granted different bodies, as many as a hundred, of whatever form or kind you may desire. Such is the power as a god bestowed upon you, and may you live to extreme old age."

This ceremony over they rested till next day, when they renewed the journeying. At parting, Kamohoalii gave his blessing, to which the youth replied: "O king of kings! god of this wide ocean, we leave our humble but hearty thanks for the good-will shown us, and will carry to the sacred cross-road of Nuumealani and back, the memory of your royal message."

Molokai point was next visited, where friendship was won by Kaehuiki's kindly words. Puuloa, Oahu, was the next objective. Reaching its entrance they visited the pit of Komoawa, where Kaahupahau's watcher lived. Here the young shark made himself known, as usual; the object of the journey, and the desire to meet the famous queen-shark protector of Oahu's waters. The watcher set off to give the message to the guard-chief then at Waiawa, and described the party of visitors as distinguished chiefs; five full-grown and one quite youthful. The queen-shark said: "That

young shark can be none other than the child of Kapukapu and Holei." Welcome greetings were sent by the messenger, who was bid entertain the visitors in the outer cave, and on the morrow the party could come up the lochs to meet the queen.

Next day they were conducted to the headquarters of Kaahupahau by a circuitous course, the guard of each place, en route, joining the procession till reaching Honouliuli, the royal residence, directed by Honuiki, the queen's body-guard. Kaahupahau was attended by her generals and staff. The strangers were all introduced to and made welcome by her, and after an agreeable reception the guests were invited to join in a bathing party to the waters of Waipahu, the bathing place of the Waikele section, as also at Waimano, Waiau, etc., which the strangers greatly enjoyed, and congratulated the queen on her refreshing provinces. The company then repaired to the royal cave at Honouliuli, where the visitors were supplied with soft coconut and *awa*, their home food and beverage.

During their stay here the royal pastimes of *hula*, the games of *kilu*, and *puili*, with chant and song known on Hawaii from ancient time, were introduced for the queen's nightly entertainment by Kepanila, the king-shark of Hilo.

After a ten days' stay at this place they continued on to Kauai, Niihau and Kaula. Kaahupahau gave Kaehuiki the eye of her ivory wreath, for identification by Kuhaimoana the ocean king-

shark of Kauai and Niihau. It would have recognition also by the guardian sharks there. And so it proved, for the bond of friendship was readily secured through its possession, and after the usual experiences the party set out for Tahiti under Kua's guidance.

This journey took them first on a tour of the Marquesan group, then through the Society Islands, and finally to New Holland, all without untoward incident. The satisfaction of sight-seeing, bathing in the famous Muliwaiolena (Yellow river) of Tahiti, and meeting with giant relatives at the crossroads, gave them entertaining topics at their return. Getting back to their home waters they reached Niihau first, then visited Kauai more leisurely than before. From there to Oahu, to report to Kaahupahau and friends at Puuloa was natural, and after a brief sojourn, on departing for Hawaii, the party was accompanied beyond the outer breakers by a large procession of the queen's officers and attendants.

The visitors were there dismissed by the resident-commanders with mutual farewells, the residents then going to their places as the strangers of the east set out for home.

At that time Kaehuiki was the leader of his company, and reaching Waikiki they met Pehu, a stranger shark of Honokohau, Maui, preparing to attack the people that had gathered in numbers for surf-riding at Kalehuawehe, whereupon Kaehuiki asked him his name.

"My name is Pehu," said he.

"Where are you from?" was asked.

"I came from Honokohau, Maui," replied Pehu.

"And what are you doing here?" asked the young shark.

"I am enjoying the sight of people surfing," said he.

"What think you in witnessing their surfing?" was the next question.

"I desire but one crab (human) to satisfy my hunger," was the reply.

The youth then said: "Yes, you will succeed if you follow us to the place where the surfers start with the bursting wave, you shoreward, us seaward, and we have the starting signal, then will be your time for seizure of a person to secure your morsel of food." Thus was this Pehu beguiled.

Kaehuiki then said secretly to Kepanila, near him: "Let us lead this shark to its death; man-eating is the object of its watchful waiting here; it is not right that it should live, so you tell those in the rear to crowd together till reaching a shallow reef-place and force it ashore that it die. Thus will Kaahupahau hear of our good deed, which will be a reward for her many hospitalities." Kepanila gave assent, and told those in the rear to be alert for action.

On that day the surf of Kalehuawehe was breaking strong, and many indeed were the surf-riders at the distant, outer surf line. The company of sharks went in quiet manner until very close, when

Pehu said: "It is better the seizure be made now."

"No," replied the youth, "wait till they take the surf, and we will all race in together; we will be in the swell of the surf, and when I cry out to you, that will be your time for seizure." Pehu assented, and waited.

Presently the surf arose when two men rode in. The shark party also swam in together with them, and when near the shallow reef the youth gave his signal to his companions for them to shield the men that were racing in. Then was the struggle with said man-eating Pehu, and on account of the many attacking, this evil shark leaped forward and sunk his head in a coral crevice securely, with its tail standing straight up in the air. Thus died this man-eating shark of Honokohau.

When the surfing people witnessed this battle of the sharks and the death of Pehu they were much frightened and fled ashore. On cutting it open they found human hair and wrist bones, as evidence of its evil character, so they burned its body to ashes below Peleula, and the place has since then been called, "*Kapuhina o Pehu*," (The burning of Pehu).

Upon return of the travelers to Hawaii, on reaching Kau, Kaehuike appeared to his father in a dream to advise him of the fact, and that with Kepanila of Hilo, they would arrive off Panau the next day. Telling the mother of their offspring's return Kapukapu quickly gathered and prepared *awa* for them, as also bananas and chicken for the

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time of their arrival, as a welcome-home feast, which was made a proud occasion, as Kaehuiki conveyed to his parents the greetings of the various distinguished sharks, and told of his victories and honors.

XXX
MIKOLOLOU

BY E. LAHILAHI WEBB

MIKOLOLOU was a stranger shark who came from Hawaii to visit the waters of Puuloa (Pearl Harbor), desirous of securing human flesh. Some of the resident sharks of that locality learned of its longings and so informed Kaahupahau, the queen-shark of Oahu residing there, of the fact. Mikololou entered the lochs as far inland as Wai-pahu, where it met Kaahupahau, whereupon this guardian shark gave orders to procure nets to encircle and capture the intruder. But Mikololou on being encompassed tore the nets all to pieces until it reached the *na'e*, or small mesh net, whereby it was caught and thrown ashore on the plains, where it lay until its body decayed, though its eyes winked at people, cast side-long glances at them and shed tears as they passed by. The body gradually wasted away until only the tongue remained, when a dog from the distant shore came along and seeing it, ate it.

Finishing its morsel the dog leaped into the water to return to its shore, whereupon it was immediately transformed into Mikololou's living shark-form, and returned to its own island, Ha-

waii. From this has come the famous saying: "Mikololou lives again through the tongue."

The reason of Mikololou's death was because the lochs of Puuloa had been forever restricted by Kaahupahau against the entrance of any man-eating shark into its waters. Stranger-sharks lusting after human flesh are warned that the nets will not fail to ensnare them. Residents of Ewa are skilled in capturing sharks, and by this means ensnare a strange one that comes to their waters. That is why the entrance to Puuloa is the thoroughfare of Kaahupahau, for the peace and quiet of its waters under her, the beneficent guard of Ewa.

As the restored Mikololou was hastening back to his Hawaii home, all the shark stations he passed on the way hailed him with the exclamation: "O Mikololou is returning home with its tongue only!"

In revenge for this treatment by Kaahupahau, Mikololou collected a large body of sharks at the windward islands, to wage war on the presumptuous guard of Oahu's waters, and appeared before the entrance to Puuloa where a long and severe fight took place, in which Kaahupahau and her attendants so slaughtered the intruders that but few escaped. Hence the open thoroughfare of Puuloa is the guarded highway of Kaahupahau, whereby the sea of Puuloa is safe and peaceful through her law that sharks shall not attack man. That is why these waters are safe for people to swim from shore to shore without fear.

GLOSSARY OF
HAWAIIAN WORDS

GLOSSARY OF HAWAIIAN WORDS

The vowel sounds are: a as in art; e as a in fate; i as e in eel; o as in note, and u as oo in tool.

A

a, of; to; at.
aaia, a lost mind.
aaianuiakane, a fabled bird.
aalii, a hard-wood tree (*Dodonaea viscosa*).
aama, a species of black crab.
aha, a cord; a sacred prayer period.
ahakea, a tree (*Bohea* sp.).
ahaula, Paao's first temple; red taboo cord.
aholehole, a fish (*Kuhlia malo*).
aho, house battens; a cord.
ahuawa, bulrushes.
ahupuaa, a land division.
Aiai, bright; a son of the fish-god Kuula.
aihakoko, a wrestling place.
Aikanaka, lit. man eater; a high chief.
aina, land.
aka, shadow; to laugh.
a kahe ka hinu, till the grease flows.
akanikolea, plover call.
akea, broad; spacious.
aku, a directive from one; onward.
akua, god; spirit.
akua panauea, sloven god.
akua pehu ale, god of the swollen billows.

AWA

alae, a sacred bird, the mud-hen.
alakahi, main road.
Alala, name of a temple; a bird; to cry.
alanapo, a night sacrifice.
alau, where the wind divides.
alekoko, blood wave.
Alii, a chief.
aloha, love; a greeting of welcome or salutation.
amama, amen.
anahola, fish-poison cave.
anahulu, a ten-day period.
Aniani ka lani, glassy or cool heavens.
anuu, a tall structure of the temple.
ape, a plant of acrid taste (*Alocasia* sp.).
apoula, the red ape (plant).
Apuakehau, disloyalty of men; a stream in Waikiki.
au, a current; a period of time.
Aukelenui-a-iku, great Aukele of Iku.
aumakua, ancestral deity.
aumu, an oven.
au okoa, different time, or era.
aupuni, government, or kingdom.
awa, an intoxicating plant (*Piper methysticum*); a sacred offering.

EA

ea, breath; air; a species of turtle.
eepe, an ill-shapen deformed person; deceit.

eeleleualani, dark heavenly rain; an ancient chief; a royal kahili.

eleio, stealthy.

elepaio, small green bird (*Chasiempsis sandwichensis*), god of the canoe builders.

eo-eo, a call.

Ewa, crooked; a district of Oahu.

haena, a cliff name.

Hainakolo, crawling cruelty; a mythical woman.

Hakalau, leaf-drying frame; a district of Hilo.

Hakau, elder son of Liloa overthrown by his brother Umi.

hala, the pandanus; a trespass; missed.

Haleakala, lit. house of the sun, the great crater on Maui.

Halelea, pleasure house.

Halemano, 4000 or numerous houses.

Haleokeawe, house of Keawe.

hale o papa, a house of the temple, or papa.

haloa, long trough.

hulukua, hairy back.

halulukoa, falling or noise of rocks.

halulumanu, a mythical bird.

Hamakua, back of the island, a district of Hawaii.

Hamakuapoko, short Hamakua.

Hamo, chicken roost; a district of Maui.

HIL

Hana, work; a district of Maui.

Hanai a ka malama, foster-child of Malama; fed by the moon.

Hanakaieie, weave the ie-ie (vine).

hanalaanui, lit. very holy work.

Hanalei, lit. make wreaths; a district of Kauai.

hanamaulu, plant culture work; overtired with work.

hanapepe, to crush.

Haumea, a goddess.

Hauola, the stricken Ola; life hibiscus.

hauu, affectionate yearning.

Hawaii-ku-lalo, lower Hawaii; island now Sawaii.

Hawaii-nei, here in Hawaii.

hawea, a sacred drum of the temple.

Heakekoa, lit. call the soldier; name of Kaikilani's friend.

heeia, slide; melted away.

heenehu, small fish bait.

hehu, plant shoots.

heiau, a temple.

he heiau huna ia, a hidden temple.

heleleikawai, the water is scattered.

Heleipawa, son of Kapawa.

he mau haa elua, two stewards; two dwarfs.

Herwahewa, a noted priest; to be mistaken.

Hihikalani, an ancient chief; twining heavens.

Hiiaka, a goddess, sister of Pele.

Hiilawe, the Waipio falls.

Hilo, to twist; first night of the new moon; district of Hawaii.

HIL

- hilu*, a fish (*Anampsis cuvier*).
Hina, a goddess; to lean over; to fall; gray.
Hina-ai-malama, moon-eating Hina.
hinalea, a fish of several varieties.
hoaka, brightness; a kapu day; second day of the moon.
hokeo, the lower of two joined gourds.
hoko, the buttock; to imitate.
hoku, star.
hoku hikina kiu o ka aina, eastern spy star of the land.
hoku poho ka aina, star at disappearance of land.
hoku ula, red star, Aldebaran.
Holei, a wood (*Ochrosia sandwicensis*), of yellow color.
Holio, a place in North Kona.
Holoholoku, run and stand; a temple.
Honaunau, the temple of refuge place in Kona, Hawaii.
honokohau, hau tree cluster.
honolulu, the calm shelter; fair haven.
honomaele, smeared hono.
honouliuli, blue or dark harbor.
Honua-ku-ilalo, southern continent.
honuaula, a temple; red ground.
Honuiki, small turtle.
Hooipo, a mistress; beloved; to make love.
Hooipoikamalanai, beloved of the gentle breeze.
hookupu, tributary gifts to chiefs.
hoolonokiu, spy listening.
hoolonopahu, drum listening.

KAA

- Hoowilimoo*, a sacred prayer service of the temple.
Hua, fruit; seed; an ancient wicked king.
Hualalai, obstructing the flow; the third mountain of Hawaii.
hula, a dance.
hulahula, a severe temple ritual.
hulilau, a canoe clothes calabash; lit. the turn of 400.
hulumanailani, a chief's feather wreath.
humuula, a hard stone for axes.
hunahuna, fragments.
Iao, the eastern star; the famed valley of Maui.
ie or *ie-ie*, a vine (*Freycinetia arnotti*).
ihu o ka puaa, snout of the hog.
iivalani, a ninth chief.
i ka mole o ka honua, at the root of the world.
i ka poli o na lao, in the bosom of the goats.
imu, oven.
inalua, a basket fish-trap.
ioiomoa, chicken peeping.
ipu, a gourd; a calabash.
ipukuaaha, the cup used in worship.
iwaho, outside.
iwi kuamoo, the personal attendant of a high chief.
ka, the; a bailer.
kaaai, the enlargement.
Kaahumanu, the feather cloak; favorite queen of Kamehameha I.

KAA

- kaahupahau*, a shark deity.
Ka aina kai mele a Kane, Kane's land of the handsome sea.
Kaakoeho, a cliff name.
Kaalaenuiahina, the large mud-hen of Hina.
Kaanapali, the cliff cave; a district of Maui.
kaekae, fresh and smooth; the edge.
kahai, an early voyager; a girdle.
kahakaloa, the long ladder.
ka-haka-ua-koko, red-rain contention.
kahakuloa, the tall lord, or guardian.
Kahalaomapuana, a mythical girl, sister of Aiwohikupua.
kahelelehua, the lehua house.
kahaloa, long stretch of barren land.
kahalolenaula, the yellow-red halo.
kahamaluihi, secret spear scratch.
kahapouli, dark barren stretch.
Kahekili, a noted king of Maui; the thunder.
kahihiokalani, lit. the branching of the heavens.
Kahiki, foreign; Tahiti.
Kahiki-ku, eastern foreign land.
Kahiki-moe, western foreign land.
Kahikinui, the great foreign land; a district of Maui.
kahiko, ancient; splendid dress.
kaholo kai, running seaward.
kaholo uka, running upland.
kahonu, the turtle.
kahoolawe, the taking away.
kahooleinapea, a place to deposit sail or insect.

KAL

- kahuakole*, the inflamed fruit.
kahuli kahela, overturning western sea; relaxation.
kahuna, priest.
kahu ohia, lord of the ohia trees.
kai, the sea; to lead or direct.
Kaiahua, a travel party; a chief.
Kai a Kahinalii, sea of Kahinalii; the flood or deluge.
kaialea, a pleasant sea.
kaihalulu, rumbling sea.
kai holo o ka ia, sea where the fish run.
kaihuakala, high tide proclamation; seaweed sea.
Kaikilani, a chiefess.
Kaikilaniialiipuna, *Kaikilani*, chiefess of Puna.
kaili, the skin or bark.
kaililauokekoa, the leaf-bark of the *koa*.
Kakuiherwa, a noted king of Oahu; the mistaken blow.
kalae, cape or point; clear.
kalaehaeha, the intensely painful day.
Kalaehina, Hina's or falling cape.
Kalae-i-kahiki, the cape to Tahiti.
kalahiki, the successful day; the rising sun.
kalahu, the prescribed day.
kalaiheana, corpse hewing.
kalaikini, innumerable hewings.
Kalaimanuia, a goddess; bird carved.
kalalalehua, the lehua branch.
kalamakua, the parent's day.
kalamea, the day of things.
kalana, a land division; a sieve.

KAL

- Kalana-i-hau-ola*, the float at Hauola.
Kalanimakalii, the small chief; small-eyed chief.
Kalaniopuu, a famous king of Hawaii.
kalaumeke, the leaf calabash.
kalaupapa, a long bare reef.
kalehuawehe, the open lehua; the surf off Diamond Head (Leahi).
kaleiopuu, the ivory-bud necklace.
kalia, a marsh.
kaliu, a leak-bailer.
kaluaaha, the assembly pit.
Kaluaopalena, the pit of Palena.
kalukalu, a fine sea grass.
kalo, taro, the principal food plant.
Kamaile, the maile, a fragrant ever-green vine.
kamalama, the month.
kamani, a furniture wood; fair and beautiful.
kamapuaa, the pig-child; a deity.
Kamaunuaniiho, a chief; the bait of Niho.
Kamehameha, the lonely one; famed king of Hawaii.
Kamehaikana, the goddess Hau-mea.
Kamohoalii, the royal moho; a deity.
kamohohalii, the spread moho, a wingless bird.
kanaha, forty.
Kanakaokai, a shark deity; lit. man of the sea.
kanaloa, a deity; long Kana.
Kanaloa-a-muia, Kanaloa [son] of Muia,

KAP

- Kanaloa-nui*, great Kanaloa.
Kane, one of the triune gods.
Kaneaki, a deity; biting Kane.
Kaneana, Kane's cave.
Kanehekili, Kane god of thunder.
Kanehoalani, male chief companion; a high chief of Oahu.
kane-i-ka-pua-lena, Kane of the yellow flower; a deity.
kaneikokala, a shark deity.
Kaneilehia, Kane the expert; a deity.
Kaneohe, a slim man; a district in Koolau, Oahu.
kaneuwahilani, heaven rending Kane; a deity.
kane-wahine-ike-aoha, a deity.
Kanehunamoku, land hiding Kane; a deity.
kaniamoku, broken sound.
Kaniaupiookawao, the curved coconut-leaf rib of the vane.
kanikawa, loud sound.
kanikawi, sharp sound.
Kanipahu, drum beat; a chief.
Kaniuhooia, the reflected coconut.
kanoa, a temple; an awa cup.
kanukuokamanu, lit. the bill of the bird.
kaonohi, the center or eye of a thing.
ka oupe alii, the chiefs' trouble.
kapa, bark cloth; garment.
kapaa, fast; firm.
kapahu, cloak garment.
ka-pae-mahu, the unsexed company.
kapakapakaua, sham battle.
kapalama, the guarded enclosure.

KAP

- kapapa*, to sprawl about.
kapapaiakea, wide-printed kapa.
kapawa, a border or edge of anything.
kapiolani, the heavenly arch.
kapuaokaoheloai, lit. the flower of the edible berries.
ka puhina o pehu, the burning of Pehu.
kapukapu, dignity; majestic.
Kapulena, yellow taboo.
kapu, sacred; restricted; taboo.
kapu loa, very sacred.
Kapueokahi, harbor of Hana; the first owl.
kapu-o, the prostration taboo.
Kapepee, the wizard chief of Haupu who stole Niheu's mother.
Kau, a season; a district of Hawaii.
kauahoa, coarse-grained disposition.
kauakahialii, lit. one chief placed.
kauhai, followed.
Kauhiokalani, the veil of heaven.
Kauiki, name of Hana's fort-hill.
kauila, a temple sacrifice; a fine hard wood (*Alphitomia ponderosa*).
kauilani, the heavenly beauty.
Kauila-nui-ma-ka-hai-ka-lani, the great lightning that rends the heavens; a mythical person.
kaulla, suspended.
kaukapuaa, the pig offering.
kaulua, put two together; a double canoe.
kaumana, thy power.
kauna, four,

KE A

- kawahae*, the wild water.
kawaiakanaloa, Kanaloa's water.
kawaiakane, lit. the water of Kane; breast milk.
kawaikini, the many waters.
kawaiapa, shallow water.
karwalakii, misplaced images.
karwaluna, upper leaping place.
Kawelo, a noted chief; the waving of a flag in the wind.
kawelu, the rag; a species of grass.
kawiwai, the lean shrivelled one.
keaaui, one going from place to place.
keahua, the collection; the raised place.
keahumoa, chicken scratchings.
keaka-i-lalo, the lower shadow.
keakamahana, the warm shadow; a high chiefess.
ke Akua ai kanaka, the man-eating god.
kelakeakua, the path of the god.
kealakomo, the entering road.
kealiamanu, the bird marsh.
kealiapaakai, the salt-pan.
Ke Alii maewa lani, the chief of the changing heavens.
keamoalii, chief borne on shoulders.
keanae, the mullet.
keanini, the dwarfish one.
Keanini-ula-o-ka-lani, the red anini of heaven; a mythical person.
keaolewa, the floating cloud.
keauhau, the new era.
keauka, flood tide.
keaumiki, neap tide.
ke Aupuni, the completed period; the government,

KEA

- keawaiki*, the small harbor.
Keawe-kekahi-alii-o-ka-moku, Keawe the first chief of the island.
Keawe-ku-i-ka-ai, Keawe of the right line.
Keawe-nui-a-umi, great Keawe [son] of Umi.
keeaumoku, time of island contentions.
keiki inoino, bad child.
keikawaiuli, dark water child.
kekalukaluokewa, the sea-grass of Kewa.
Kekuaokalani, lit. the back of the chief.
Ke Kowa i Hawaii, the opening at Hawaii.
Kelea, famed surf-rider, high chiefess of Maui.
Ke Lii Alia, the waiting chief.
Ke Lii ku, the rightful chief.
Keliioakalani, the heavenly chief.
kemilia, the fondled one.
kepanila, the closing sun or day.
keonekapu, the sacred sand.
keonepoko, the short sand.
keopuolani, the heavenly expansion.
Keoua (correctly *Keaoua*), the rain cloud.
Kepakailiula, the red skinned Paka.
ki, the ti plant (*Cordyline terminalis*).
kialoa, a fine long canoe.
Kiha a Piilani, Kiha son of Piilani.
Kihawahine, the lizard goddess.
kikiaoloo, water-way of Ola.

KUH

- Kila*, son of Moikeha.
Kilauea, rising smoke cloud, Hawaii's famed volcano.
kilu, a game.
kipahulu, sojourn at forest belt.
kipapa, paved; an historic battle ground of Oahu.
kipu, to paddle backwards.
kinohi, originally.
koa, soldier; brave; a tree (*Acacia koa*).
koae, tropic bird.
Kohala, your trespass; a district of Hawaii.
koi, an adze, or axe.
koloa, long sugar cane.
kona, leeward; southward.
konane, a game like draughts.
Kona-i-ka-lewa, Kona of the cloud.
konikonia, severe throbbing.
konohiki, head man of a land division.
koolau, windward.
Koolauloa, long or distant Koolau.
Kowali, a vine (*Ipomea tuberculata*).
kou, thine; a rare furniture wood (*Cordia subcordata*).
Ku, one of the triune gods; to stand; right.
Kua, the back.
Kua-hewa-hewa-a-Kane, a continent; extensive Kane.
Kualakai, leading Ku.
Kualii, a famous king of Oahu.
kualoa, long back.
Kuawalu, name of a temple.
Kueihelani, a mythical land.
kuhaimoana, a shark deity.
kuhele, name of a sorceress.

KUI

kuikaa, to go over.
kuihioloa, a wizard dog; a long all-night prayer.
Kukahia'ililani, the first of Ililani.
Kukailimoku, the famous war god; Ku the land grabber.
Ku-kalani-ehu, Ku the blonde chief.
Kukaniloko, inner sounding Ku; a noted royal birth-place.
Kukeapua, arrow throwing Ku.
kukohu, stately appearance.
kukui, lamp; a light; a tree (*Aleurites moluccana*).
kukuipuka, penetrating light.
kula, upland plain.
Kulelepoo, Ku leaping head foremost.
kulukulua, raindrops.
kuluwai, drops of water.
Kumaka, struck eye; a high chief-ess.
kumalohia, a temple prayer-chant.
kumuhonua, creation; world base.
kumulama, lamp stand; lama [tree] stump.
kumunuiaiake, large liver-eating kumu (fish).
kumuula, red base or red kumu (fish).
kumupaa, complete; established.
kunaka, trembling.
kunalu, a temple service; high wave.
Kunuiakea, a deity; large spreading Ku.
kupua, a demigod; wizard; sorcerer.
kupulana, intuitive.

LEN

kupohihi, a supernatural rat.
Kuula, the fish-god of Hawaii.
kurwahailo, a deity.
kurwailo, wormy.
laa, holy.
Laa-kapu, a brother of Hawaii-loa; holy, sacred.
Laa-mai-kahiki, lit. holy from abroad; a noted chief.
Laa-mao-mao, the windgod.
laau, wood; a tree.
Laa-u-alii, a high chief of Hawaii.
Lahaina, a day of cruelty; a district of Maui.
Lahainaluna, upper Lahaina.
Lahui-maka-ilio, dog-eyed race.
Laieikawai, a fabled princess borne on the wings of birds.
Laielohelohe, her sister.
lalakea, a species of shark.
lama, a torch; a sacred wood for temple purposes (*Maba sandwicensis*).
lanakila, victory.
Lani, heaven; fig; a chief.
lanikeha, a Tahiti temple.
Lanipipili, a close adhering chief.
lauae, herbs.
laukaieie, the ie-ie leaf.
Laukiamanuikahiki, lit. Laukia bird at Tahiti.
laumeki, to flow softly.
leahi, crest of the ahi (fish).
Lehua, a flowering shrub; islet S. W. of Kauai.
lei, wreath; necklace.
leimakani, wind wreath; a mythical person.
lena, yellowish.

LEP

Lepe-a-moa, a cock's comb.
Liloa, a famed Hawaii king, father of Umi.
liloe, a sacred taboo.
Limaloa, long arm; a deified chief of Kauai.
lipoa, a sea moss.
loko, a pond; within.
lokoaka, shadow lake; beach at Hilo.
loku, a game.
lolo, lazy; palsied; canoe dedication service.
Lono, one of the triune gods; to hear; a report.
Lono-a-Pii, Lono son of Pii.
Lonoikawai, an early Hawaii king.
Lonoikaiolohia, a deity.
Lonomuku, maimed Lono, a deity.
Lonopele, a brother of Paoa.
lua, second; ancient practice of killing by bone breaking.
luaehu, a florid pit.
luakini, a temple of sacrifice.
Lua-o-Pele, Pele's pit, the volcano.
lua pa'u, the bone-pit of a temple.
luhia, a species of shark.

mahamahaia, fish gills.
mahikoa, koa planting.
mahinui, extensive cultivation.
mahoe, a twin.
Mahualele, leaping Mahua.
mai ka Po mai, from the time of chaos; lit. from the night forth.
Mailikukahi, first Maili, a chief.
ma'ilou, an ailment.
makaaoa, vicious eye.

MAU

makaha, robbing; a water sluice.
makahiki, year.
makaiwa, beautiful eyed.
makakiloia, fish observing eye.
makalii, the Pleiades; a season; very small.
makaliihanau, small birth.
makea, whitish.
makapuu, on the hill.
makawao, on the upland.
makua, parent.
makuapali, cliff parent.
mala, to swell up.
malaia, sourish.
Maliu, preservation; a deified chief.
malo, a girdle or loin cloth.
malolo, flying fish.
malu, shade; secretly.
Maluo, a cliff name.
maluohia, ohia shade.
mana, supernatural power.
Manaiakalani, a chief's wreath stringing instrument; a fabulous hook.
manini, a striped fish (*Hepatus sandwichensis*).
mano, shark.
Manokalanipo, a Kauai chief.
manokiulani, heaven spying shark.
manowai, water head or source.
Mapuwena, name of the cliff where Kaahumanu was born.
Maui, a demigod.
Maui-ai-alii, Maui absorbing chiefs.
Maui-hope, last Maui.
Maui-ku-pua, Maui the demigod or wizard.
Maui-mua, first Maui.

MAU

- Maui-waena*, middle Maui.
maulili, a river; lit. always jealous.
Mauna Kea, white mountain.
Mauna Loa, long or high mountain.
Marweke, a Tahitian chief.
mele, a song or chant.
melemele, yellow; handsome.
Menehunes, a traditional race of pigmies.
Mikololou, a deified shark.
Milu, god of Hades.
Moalii, one of the Pele family of deities.
moana, ocean.
moanalihā, nauseating ocean; a wizard.
moanalua, two oceans.
moanonuikalehua, a fish.
moelawa, a species of shark.
mohalu, the twelfth night of the moon.
moi, sovereign; king.
Moikeha, a chief from Tahiti.
moku, ship; island; to cut off.
Mokuaweweweo, island of lurid burning.
mokumanu, bird ship.
mokuola, life island.
molokai, untwisted temple ceremony.
momoa, hind part of a canoe.
mooalii, royal lizard.
Mookini, Pao's second temple.
moolelo, a story; tradition.
moonanea, easy-going lizard.
mu, a black bug.
mua, front; a temple house.

OHE

- Mu-ai-maia*, a mythical tribe of banana-eating bugs.
mulehu, a star.
Mulixwaiolena, Lena's river; yellow river.
mumuku, a sudden squall.
muolea, pleasant bud.
na'e, a small-mesh net.
Naipualehu, a famous dwarf.
naka, a fish; to tremble; a crack.
Namakaokahai, lit. the eyes of Kahai.
Na-mauu-malaiea, sour grasses.
nana, the fourth month; look.
Nanikoki, Umi's necklace of ivory tongue.
nau, chew; thine.
nawiliwili, wiliwili trees.
Niheu, a famed kupua or wizard.
Nihoa, Bird island, N. W. of Kauai.
Niihau, the island adjacent to Wauai.
ninikea, a white tapa of beaten pattern.
Niolo-pua, a myth; a long sleep.
niu-hu, a ferocious shark.
niumalu, shaded coconut.
noio, a sea-bird.
Nuuanu, cool niche.
Nuuhiva, an island of the Marquesas.
nuumealani, a mythical land.
O, of; yonder; a piercing instrument.
ohelo, a berry bush (*Vaccinium reticulatum*).

OHI

ohia, the mountain apple (*Eugenia malaccensis*).
ohiki, a sand crab.
Ola, life; a noted king of Kauai.
Olapa-iki-helewale, naked little Olapa.
Ololo-i-mehani, Haumea's supposed dwelling place.
olona, a plant the bark of which furnishes choice fiber for cord.
Olopana, a noted voyaging chief.
Omaukamau, one of Umi's generals.
oneeli, dug sand.
Onelauakane, Kane's spread out sand.
oneula, red sand.
Oo, a small green bird furnishing yellow cloak feathers.
opelu, a fish (*Scomber* sp.).
opuukahonua, the world bud; creation.
Opuku, a sacred drum of the temple.
Oulu, a changed appearance; god of the praying-to-death sorcerers.
Ounauna, a chief.
Owao, a chiefess, ancestress of Queen Emma.

pa, a fence; to touch.
paalua, two fastened together.
Paao, a noted priest from the South Seas.
paehumu, the image enclosure of temples.
pahoehoe, smooth lava; satin.
paiea, a species of soft-shell crab.
paihihi, water dripping.

PIL

paihiku, seventh row.
pakaa, crackled skin; to peel off.
pakaalana, a famed temple of Waipio.
Pakiimozone, a sand-adhering species of fish.
pakui, to join together; splice.
palaoa, ivory; the ivory-tongued necklace.
pali, cliff or precipice.
paliuli, dark precipice; paradise.
pao, to dig out; a species of potato.
paoa, a species of small fish.
Papa, wife of Wakea; to forbid.
Papaenaena, raging hot *papa*.
Papahawahawa, smeared *papa*.
Papa-nui, great *papa*.
Papa-nui-hanau-moku, the fabled mother that gave birth to islands.
papuhene, a game.
pa-u, a woman's skirt.
pa-uu, small ulua fish.
pea, a cross; a kite; a sail.
Peapeamakawalu, eight-eyed Peapea; fig. expert Peapea.
pehu, swollen.
Pele, goddess of the volcano.
pii, to ascend.
Piihanakalani, a place in Kauai.
Piikea, a wife of Umi.
Piilani, a chief of Hana.
Piimaiwaa, canoe come up; one of Umi's generals.
pikai, to sprinkle with holy water.
pikoi, an entangling weapon.
Pili, an early king from the South Seas; to adhere to; to wager.
pilikana, close connection.

PIL

- piliwale*, gratuitously; an adherent.
poe haole kane, some foreign men.
poe kaakaua kahiko, ancient war councilors.
poe keokeo kane, some white men.
poi, a pasty food made from pounded taro.
pohakea, whitish rock.
Pohuehue, a vine (*Ipomoea pesca-prae*).
pola, the platform between double canoes.
Poliahu, a soft touch; the snow goddess.
polihale, sheltered side of house.
polipoli, to soften; a soft porous stone.
ponahakeone, a circular sand pit.
popoalaea, a ball of reddish clay.
popolo, a plant eaten in time of food scarcity.
puaa, a hog.
puaa hea, a sacrificial hog.
Puaahuku, a cliff name.
puaaluu, diving swine.
puhi, an eel; to blow.
Puili, a game; the bamboo dance.
puloulou, a taboo sign; a royal insignia.
Puna, a water spring; lime; a district of Hawaii.
punahou, new spring.
punaluu, disappearing spring.
punia, round smooth shell.
puu, hill; mound.
puueo, winning hill.
puuhaoa, ravaged hill.
puuhonua, place of refuge.
puukapu, sacred hill.

WAI

- puukapele*, volcano hill.
puulaina, leaping hill.
puuloa, long hill.
puunau, chewed hill.

uhu, a fish (*Callyodon* sp.).
uhumakaikai, pleasure journeying
uhu.
uka, mountainward; inland or upland.
ula, red; a lobster.
ulae, a fish (*Synodus varius*).
ulaino, a bad lobster.
ulei, a hard-wood shrub (*Osteomeles anthyllidifolia*).
ulu, breadfruit; to grow.
ulua, a fish (*Carangus* sp.).
uluhai, fear as to result.
Ulukou, a section of Waikiki; kou grove.
ulunui, large growth.
ulupaupau, unfit breadfruit.
umauma, the breast; the bosom.
Umi, ten; a noted king of Hawaii.
unihipili, a class of attendant spirits—not ancestral.
unihokahi, single toothed; a deified shark.
unu, a temple of sacrifice class.
upena, a net.

waa, a canoe or vessel.
wahiarwa, place echo.
wahikuli, noise-deafening place.
waialeale, restless waters.
waialua, two waters.
waianae, mullet water.
waianuenue, rainbow water.
waiea, a temple division.
waihau, snow or ice water; dew.

WAI

waihee, melting water.
waikaahiki, turning water.
waikahalulu, becalmed beach water.
waikiki, spurting water.
waikoloa, duck water; north wind.
wailua, two waters.
wailuku, water of slaughter.
waimanalo, sweet water.
waimea, water substance.
waineki, silent water.
wainiha, wild water.
waiolono, Lono's water.
waipahu, drum water.
waipio, curving water.

WIL

waipouli, dark water.
waiui, youth-renewing water.
Wakea, progenitor of the Hawaiian race.
Walinuu, foreign place.
wananaiku, encouraging prophecy.
wananalua, second prophecy.
wauke, the plant furnishing bark for the best tapa.
welo alii, the chiefly race.
welo kahuna, the priestly race.
welo kanaka, the race of commoners.
wiliwili, a light wood (*Erythrina corallodendron*).

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